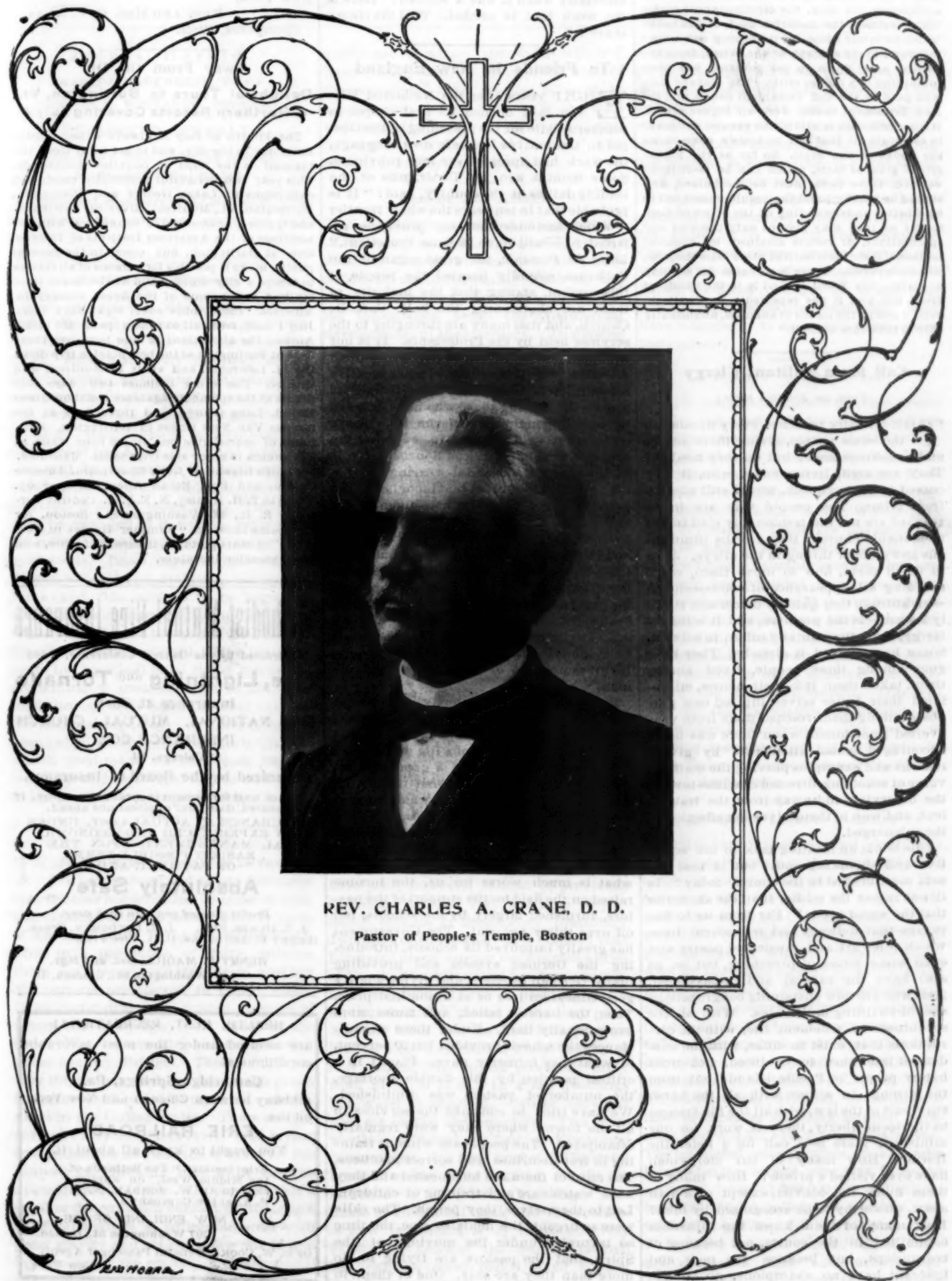


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Zion's Herald

WEDNESDAY, JUNE 25, 1902



REV. CHARLES A. CRANE, D. D.

Pastor of People's Temple, Boston

A Sane Utterance

PRESIDENT E. M. SMITH, of Illinois Wesleyan University, Bloomington, in his baccalaureate sermon, referring to the work of higher criticism, said:

"And now the struggle of the Word of God to be free from imprisonment to the letter that killeth is passing through another phase. What is higher criticism? Why, it is simply an inquiry upon the part of earnest scholars, nearly all of them devout Christians, into the authorship, the date, the circumstances under which written, the material used, of the books which form our Bible. It is nothing new under the sun; every student of the Word, from the earliest ages down to the present, has been something of a higher critic. The learned men who gave us the Old Testament canon and the New Testament canon were all higher critics. Higher criticism is simply an earnest endeavor to ascertain all that can be known concerning the books of the Bible. So far as the higher critics give us facts, which can be essentially verified, those facts must be recognized, and should be readily; and the result cannot fail to be a better understanding of the Word of God. So far as they may give us only theories and speculations, or results attained by doubtful methods, their theories, like other false theories, will soon perish. There is no cause for anxiety or alarm; the Word of God is in the hands of its friends, and it has repeatedly shown itself, even when in the hands of enemies, abundantly able to take care of itself."

Call for a Militant Clergy

[From the Brooklyn Eagle.]

THE minister preaches every Sunday to the same people, giving them advice and encouragement; but do they need it? They are right living folks, who, if they ceased to go to church, would still abstain from crime. The people who are to be reached are not the fashionably clad in the fashionable church; they are the tumultuous and sinister throng in the alleys. How to reach them, how to move them, while avoiding all appearance of condescension—an attitude they quickly detect and rightly resent—is the problem, and it is for the clergy, more than for any other, to solve it. Some have solved it already. They have gone among these people, lived among them, taken them into their homes, stimulated their better selves, infused new purposes among them, rescued them from vice, averted punishment when there was hope, encouraged school attendance by giving reasons and examples proving the material value of schooling, directed charities toward the deserving and away from the fraudulent, and won to themselves the affection of the submerged.

This is not an inviting task to the sensitive and shrinking soul; but is that the soul most needed in the church today? Is it not rather the soldier than the anchorite that the world needs? Far from us to disparage that delicacy and refinement from which come art and music and poetry and even some forms of preaching, but let us also have the earnest and impassioned. Men who are now sustaining congregations should be litting multitudes. With all the sordidness of tenement life, with the corruptions that exist in cities, with the burden of ignorance to be lifted, not from happy people in Pacific islands, but from the throngs in slums, with all the harsh survivals of the law, with all the hindrances to righteous liberty, there is work for our ministers, there is a call for a Peter the Hermit. How many of our clergymen have ever visited a prison? How many of them know the convict, except as a man apart, unworthy to be recognized by men? How many of them know the injustices committed in the courts, not because of corruptions, but because the poor and ignorant have no champions, no friends

who will plead or investigate in their behalf? How many of them have visited the homes, asylums, refuges, where the poor, the crippled, the ill, the orphaned, are gathered, too commonly in great numbers and with little to soften the asperities of virtual imprisonment? How many have shared in settlement work or helped the young people of dark quarters to enjoy some gleams of light? How many have extended a hand to raise the deeply fallen, especially when it was a woman? Here is the work that is needed. Will the clergy share it?

To Friends in New England

EIGHT years after the Methodist Mission had opened its first chapel in southern Chile for the preaching of the Gospel to the natives in their own language, the work had spread over four provinces. Some months ago *La Tarde*, one of the leading dailies of the country, said: "It is probable that in ten years the whole frontier—which includes the four provinces referred to—will have become Protestant." Later *El Porvenir*, the great organ of the Catholics, soundly berated the people of this section, stating that the majority of them are abandoning the holy Catholic Church, and that many are thronging to the services held by the Protestants. It is not probable that in any other part of Spanish America the people have so generally attended services where the Gospel is preached. Among those who have come to us is a Capuchin monk who with some companions held missions in several of the towns where our services flourish. He is of the barefoot or sandal-wearing order—the best of all the orders that labor here. The priests got the monks to help them to try to counteract our work. Through the confession and more especially in house-to-house visiting through conversations with the people he became so impressed with our doctrines and work that he threw off his habit and asked to join our church. He is a bright fellow, and has started a small school to help support himself. Meanwhile he is studying the Bible and our doctrines. He gives promise of becoming a valuable man.

But, alas! the great majority of the people are not yet saved. Their interest is awakened. The newness of the Bible teaching of the way of salvation, of a life with Christ, a life free from sin, makes a great impression upon them. If the present time is not improved in bringing these awakened ones to a saving knowledge of Jesus, it will be very much more difficult afterwards. Unfortunately the Missionary Society was obliged to make the eight per cent. cut; and, what is much worse for us, the income raised on the field for the support of the pastors, furnished largely by the schools, fell off over thirty per cent. The Government has greatly improved its schools, introducing the German system and providing many German teachers, and giving a fairly good education free or at a nominal price. Then the harvest failed, and times were exceptionally hard. Under these circumstances the schools provided but 20 per cent. of what they formerly gave. Placed in a critical position by this double shortage, the number of pastors was diminished. We have tried to continue the services in all the towns where they were regularly established. The people are without training in true doctrines and correct practices. The most of them are uneducated and they need watch-care and training of children. Left to themselves, they perish. The calls were so urgent, the fields so ripe, the time so favorable under the movings of the Spirit, that the pastors are trying to do more than they are able. One of them in

care of a large circuit took under his care the adjoining circuit left without a pastor. But he has been obliged to give up a part of the work, for his health could not stand it. A young man converted at Wilmington, Vt., during my pastorate there has sent to me \$75. To be able to continue the work, we must have further help, and that soon.

Any who wish to aid may send contributions to Dr. H. K. Carroll, 150 Fifth Ave., New York.

REV. AND MRS. G. F. ARMS.
Concepcion, Chile.

Away From the Din

Delightful Tours to Burlington, Vt., & Northern Resorts Covering July 4

The Fourth of July is always a hot, dusty, noisy day in the city, and to get away from the turmoil is the hope of countless thousands. This year two delightful personally conducted excursions to Lakes George and Champlain, Burlington, Vt., Montreal, River St. Lawrence, and Quebec, announced in connection with the meetings of the American Institute of Instruction at Burlington, but open to the general public, make it possible for persons of all classes to escape a city holiday and at the same time see and enjoy some of the finest scenery in America. These tours cover eight days from July 1 and cost, all expenses paid, \$30 to \$35. Among the attractions in one tour are three days at Burlington at the best hotel, a trip down the St. Lawrence, and visits to Montreal and Quebec. The other includes two days and nights at the splendid Sagamore Hotel on Green Island, Lake George, and three days at the famous Van Ness House in Burlington. Both tours, of course, give one ample time while at Burlington to enjoy side trips to Mt. Mansfield, the north islands of Lake Champlain, Ausable Chasm, and Fort Ethan Allen, all close by. Write to T. H. Hanley, N. E. P. A. Central Vermont R. R., 306 Washington St., Boston, for handsome book on "Summer Homes in Vermont" (4 cents postage), itinerary of tours, and other vacation literature.

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CHARLES PARKHURST, Editor

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All stationed preachers in the Methodist Episcopal Church are authorized agents for their locality.

A National Highway

AN organization was formed in New York city a short time ago, which has for its object the construction of a broad, smooth-surfaced highway across the continent. As may be easily surmised, the persons most interested are cyclists and automobilists, who are greatly limited in their long-distance expeditions by stretches of bad roads. The first practical step will be to perfect the highway between New York and Chicago. As now traveled it is 987 miles long. The route will be changed so it will be reduced to 850 miles. Of this distance 400 miles have good roads. Local organizations will be formed to build and maintain connecting links, and this work is to be begun at once. Such encouraging assurances have been received from towns and counties in the States, to be traversed that a tentative route has been laid out. Some townships are willing to meet the cost of the new road through their limits in order to be on the national highway. A convention has been called for July 18 at Atlantic City, at which good-roads workers from various localities will be invited to join and assist in the work of local organization.

Politics in Japan

IN Japan it is necessary to be twenty-five years of age and to pay \$10 direct tax, licenses not included, in order to vote. Candidates for office must be thirty years of age in addition to the tax requirement. Thus in a population of forty millions there are scarcely 300,000 voters, and but 300 persons are elected to public office. Notwithstanding the limited number of voters, the campaign is on much of the time. The orators give careful attention to the country districts. The meetings are very interesting, and are conducted much the same as they are in the rural communities in the United States. There are important exceptions, however. One is that two policemen sit near the speaker for the purpose of checking him if he touches upon forbidden topics. On one occasion a speaker denounced a cabinet minister as a thief, whereupon a policeman arose with great gravity and uttered a few words in a low voice to the orator. "Gentlemen," the latter said, "the chief of police re-

quests me to retract the word which I have just spoken. Although the word of the sage should never re-enter, let us make a concession, let us take back the word and keep the idea." This was followed by applause and cries of "bravo," and seemed to satisfy the policeman.

Commercial Alaska

IN a monograph entitled, "Commercial Alaska in 1902," prepared by the Treasury Bureau of statistics for publication in the forthcoming issue of the monthly summary, there is much surprising information about the commercial development of that territory. In general terms it may be said that Alaska, for which the United States paid Russia \$7,200,000 in 1867, has supplied furs, fish, and gold amounting to fully \$150,000,000 in value, about equally divided between these three items; that the investments of capital from the United States in Alaska are probably \$25,000,000, with a large additional sum invested in transportation to that territory; and that the annual shipments of merchandise to Alaska now aggregate more than \$12,000,000, and have aggregated since the purchase nearly or quite \$100,000,000. Meantime the population has grown from an estimated 30,000 at the date of purchase, to 32,052 in 1890, 63,592 in 1900, and an estimated 75,000 at the present time.

Municipal Socialism in England

INFORMATION obtained by Consul James Boyle, of Liverpool, reveals some interesting developments of municipal socialism in the great cities of England. There are now in Great Britain 931 municipalities owning water-works; 99 owning street railroads; 240 owning gas works; and 181 supplying electricity. The greatest socialistic undertaking in Liverpool, however, is that of providing dwellings for the very poor, the dispossessed tenants of demolished insanitary dwellings of the slums. It is claimed that Liverpool alone among the municipalities of England and Scotland has been successful in supplying a type of buildings within the financial means of the very poor. A single room can be had for a price as low as forty-five cents a week. Suites of four rooms, the largest provided, bring from \$1.25 to \$1.50. In a few dwellings hot water is supplied. Others have gas paid for on the slot principle. Two cents worth is sufficient for four or five hours' consumption by one burner. The total burden on the local taxation for the destruction of insanitary buildings, purchase of additional land, and the erection of new tenements, is 3½ cents on every \$4.86. In London the county council has within a recent period taken hold of the housing problem with a firm and

comprehensive grasp. One plan will furnish cottages for 8,000 people; another will care for 6,000; and a site has been bought where 42,000 are to be accommodated in pretty little cottages with gardens. London undertakes to provide for the artisans as well as for the transients, and in that particular is in advance of Liverpool. Singularly enough, the house question is becoming acute in the country, owing, it is said, to the failure of the great land-owners to erect decent residences for the laboring people, and their refusal to allow cottages to be built on their lands, because such buildings would have a tendency to depreciate the value of their estates.

Irrigation in the West

THE irrigation measure recently passed by Congress creates a reclamation fund from the sale of public lands in Arizona, California, Colorado, Idaho, Kansas, Montana, Nebraska, Nevada, New Mexico, North Dakota, Oklahoma, Oregon, South Dakota, Utah, Washington and Wyoming. There are thousands of acres of land in those States, which will at once become valuable because the Government has provided a way to supply the necessary water. It is equivalent to opening up several new States for settlement. Individual holdings are limited to 160 acres, and the owner must be a *bona fide* resident in order to obtain the benefits of the irrigation system. This will shut out the speculators and promote the development of homes. The work of building reservoirs, canals, etc., will be done under the supervision of the Secretary of the Interior.

Alcoholic Liquor Industry

SOME very interesting and significant totals relating to the manufacture of alcoholic and malt liquors, based on the census of 1900, are given in a report recently issued by the Census Bureau. There were 2,850 establishments engaged in the manufacture of whiskey, beer and wine, with an aggregate capital of \$457,674,087, invested in land, buildings, machinery, tools and implements, and not including the capital stock of the corporations. The value of the products is fixed at \$340,615,466, and the cost of operation at \$14,301,644 for salaries of officials, clerks, etc.; \$28,005,484 for wages; \$183,099,796 for miscellaneous expenses including internal revenue; and \$70,512,042 for materials used. The estimated consumption of alcoholic liquors for the census year was, in round numbers, over 1,000,000,000 gallons of beer, 108,000,000 gallons of whiskey, and 23,500,000 gallons of wine, making about 17.3 gallons for each person. Since there are numerous total abstainers in the United States, it is evident that some per-

sons must have consumed considerably more than 17.3 gallons each in order to maintain the average. These figures are stern and convincing proof of the deeply-entrenched nature of the liquor business and the widespread prevalence of intemperance in this country.

Nebraska Republicans

ANOTHER State has endorsed the Roosevelt administration. This time it is Nebraska. At the Republican State convention, held at Lincoln on June 18, the platform adopted contained the following: "We heartily indorse the administration of President Theodore Roosevelt. We especially commend the justice and wisdom of his reciprocity policy with Cuba, as embodied in his message to Congress. We commend the bold stand that he has taken against the formation or perpetuation of unlawful combinations in restraint of trade." The significance of this action is that it amounts to a reprimand of Senators Millard and Dietrich of that State, who have opposed the Cuban reciprocity measure for which the President stands.

Panama Route Favored

SINCE the volcanic eruptions in the West Indies there has been a very decided change of sentiment in Congress in favor of the Panama Isthmian Canal, owing to the greater danger from volcanoes along the Nicaragua route. The Senate has adopted the Spooner substitute bill, which carries authority for the issuance of \$130,000,000 of 2 per cent. gold bonds to raise money with which to construct the waterway; and there are assurances that this measure will be accepted by the House in place of the Nicaragua bill passed during the winter. Under the terms of the Spooner bill the President must buy the Panama Canal Company's property and acquire the necessary concessions from Colombia. If he cannot make satisfactory terms with the company or the government of Colombia, he has full authority to negotiate for the Nicaragua route. The feature of the new bill to which the members of the House object most is the provision for a commission to supervise the construction of the canal in place of the Secretary of War, as was at first proposed. They say that this is intended to provide places for senators whose terms are about to expire.

Rehabilitation of the Democracy

AMONG the interesting political events of last week was the Democratic "harmony" meeting under the auspices of the Tilden Club in New York city, which occurred on Thursday night. Grover Cleveland and ex-Senator Hill were the principal speakers. It was the first time Mr. Cleveland has appeared in this capacity since the expiration of his term as President. His carefully-prepared speech was brief and felicitous, and provoked frequent applause. He did not propose any new platform. On the contrary, he urged his hearers to adhere to the principles of the old Democracy. It is a noteworthy and very significant fact that he made no reference whatever to imperialism or our island possessions. No other inference is possible than that he

did not consider imperialism an issue for the Democratic Party to oppose. Among other things he said: "We were never more ready to do enthusiastic battle than now, if we can only be marshaled outside the shadow of predestined defeat. Is it too much to ask our leaders to avoid paths that are known to lead to disaster? Is it too much to ask that proved errors be abandoned and that we be delivered from a body of death and relieved from the burden of issues which have been killed by the decrees of the American people? Ought we not to be fed upon something better than the husks of defeat?" Mr. Hill's speech was much longer, and did not evoke the response that Mr. Cleveland's called forth. He was very frank, however, in making a bid for recruits for the Democratic Party: "We have no criticisms to make of any Democrat in the land. We are neither assuming to make or to unmake national platforms at this time. We are excluding no man or set of men from the party councils. We have no test oaths to administer to those who wish to join us. We need recruits for our cause, and our Democratic doors are thrown wide open." W. J. Bryan, who had been invited to be present merely as a listener, was conspicuous by his absence. It is generally assumed that this meeting of the Tilden Club is the beginning of an extensive and systematic effort to rehabilitate the Democracy, in which Mr. Cleveland and Mr. Hill will vie with each other for leadership.

American Agriculture

THE agricultural experimental work carried on under the general supervision of the United States is becoming a most important government enterprise. It is really a form of national socialism — some call it "paternalism" — which aims to transform farming into a more remunerative occupation without cost to the farmer. In the execution of this purpose experiment stations have been established in all the States and Territories, and in Hawaii and Alaska. For convenience they are mainly attached to or are connected with the agricultural colleges of the States. The work is done by nearly one thousand trained and scientifically practical men, who are experts in their special lines. The national government so values these institutions that it gives nearly \$1,000,000 each year for their maintenance. The foregoing data is gathered from *Scribner's* for June, and from the same source is taken additional information showing how this work is of direct benefit to the farmer. Soils, seeds, fertilizers, and, in fact, every phase of farm life, are tested by these government scientists, and the results of the experiments immediately become common property. For instance: Dr. Babcock, chemist of the Wisconsin station, about twelve years ago discovered an infallible method for determining the exact quantity of butter there is in a given amount of milk even when it is fresh from the cow. This test has eliminated all waste or possibility of loss in selling milk for butter-making purposes, and has reduced dairying to an exact science. There is no more guess-work in butter-making as carried on by the large concerns. The men in charge of the station connected with the University of

Minnesota have been testing old varieties of wheat and creating new ones. The practical results are that by the use of the new wheats, the crop of the hard wheat region of the Northwest may be increased from three to five bushels per acre. Kaffir corn was introduced into the State of Kansas through the experiment station, and more than 600,000 acres of land in that State are now planted in that cereal. The sugar-beet industry, which has developed into a powerful trust, owes its origin only a few years ago to the work of the experiment stations of the West. These are merely a few instances given by way of illustration. Each station makes experiments along different lines, and thus every phase of agriculture is critically and scientifically studied. As soon as results are reached, they are printed in the bulletin issued especially for this purpose, which is mailed to farmers in all parts of the country, besides being given to the newspapers. In addition to the actual experimental work a valuable feature of the stations is their influence in molding the lives of thousands of students who attend the agricultural colleges.

Midsummer Naval Demonstrations

PREPARATIONS are being made for extensive naval manoeuvres along the Atlantic coast during July and August. Orders have been sent to every navy yard on the Atlantic seaboard where work is being done on ships, to have every one that can be prepared for for sea ready by July 15. On that date the North Atlantic fleet is to assemble and receive important orders. The object of this demonstration is to give the officers practice in the execution of large evolutions, and incidentally, perhaps, to make an impression upon foreign nations. President Roosevelt expects to be present and observe the joint operations of the army and navy in Long Island Sound, beginning Aug. 1, and desires that the naval strength afloat on that occasion shall be as powerful as is practicable to muster without placing in service vessels held in reserve.

Extension of Coal Miners' Strike

ANATIONAL convention of union coal miners has been called by President Mitchell for the purpose of considering the question of a general tie-up of all the mines in the United States in which members of the union are employed. The gathering will be held in Indianapolis on Thursday, July 17. If the general strike is ordered, it will precipitate a titanic struggle between capital and labor which may involve other organizations besides the coal miners. The United Mine Workers are strong in Pennsylvania, West Virginia, Virginia, Michigan, Illinois, Ohio, Alabama, Indiana, Iowa, Kansas, Kentucky, Tennessee, and Missouri. Of the 440,769 miners employed in both anthracite and bituminous mines 363,433 belong to the union. The plan of the leaders is to call out every man that they can control, and then depend upon the union railroad men to refuse to haul coal mined by non-union men. If this plan can be carried out, it will paralyze industry and bring on an appalling calamity. Coal is so scarce now that some dealers have gone

out of business. The attitude of the Pennsylvania anthracite operators is that the union men are so greedy and unreasonable in their demands that as a matter of self-defense they are obliged to make a stand and refuse all further concessions. As in the case of the steel strike the real issue is the right of the union to control the business of the operators. If the general strike is ordered and is obeyed, it will place organized labor in a very disadvantageous attitude before the public, because it will involve the violation of contracts between quite a number of the local unions and the operators.

Adjournment of Congress

CONGRESS will probably adjourn by July 4. The Isthmian Canal bill and the Philippine government bill are two important measures scheduled for passage at this session. With the exception of appropriation bills, all other important legislation, including the ship subsidy bill and the Cuban reciprocity measure, will go over until the next session in December. There is some talk of an extra session in November for the purpose of acting upon a reciprocity treaty with Cuba.

Defeat of Cuban Reciprocity

ENOUGH Republican senators to defeat the passage of the Cuban reciprocity bill have combined for that purpose, and at this writing the politicians are watching President Roosevelt closely to see what he will do to break the opposition and gain the desired legislation. It was thought that his special message would force a crisis which would compel the recalcitrant senators to come into line, but it appears to have acted the other way and made them more contrary than they were before. Those who object to reciprocity are exceedingly anxious to keep the bill from coming to a vote. They prefer to settle the matter in the caucus — or the lobby — rather than go on record against the leader of their own party and then be compelled to do some clever "explaining" when the day of reckoning comes at the next election. There is a hint that the President may negotiate a reciprocity treaty with Cuba and send it to the Senate for confirmation or rejection, in which event the senators who have been opposing his policy would find themselves in a sorry plight. It is thought that many of them would weaken during roll-call and vote for ratification.

Crisis in Cuba

BECAUSE of the delay of the United States Congress in granting reciprocity, so the Cuban sugar planters can dispose of their products in this country at a living price, a deplorable economic condition is being developed throughout the island. Thousands of men are idle, and the capitalists and business men are dubious and skeptical as to the future. Some are sustained by the hope, however, that the United States Congress will yet make tariff concessions that will prevent suffering, discontent, outbreaks, and an industrial crisis. As a means of temporary relief President Palma has called upon the Cuban Congress to distribute \$3,000,000 among the sugar-growers in small loans to be returned in two instalments in Feb-

ruary and March. Cattle-breeders will be paid a premium of \$5 for each cow imported for breeding purposes up to 100,000. There is also to be an increased tariff on many small articles imported now under small duties, for the purpose of raising the money to be distributed.

Cholera in the Philippines

CHOLERA is spreading rapidly in some of the provinces of Luzon, despite the rigid precautions adopted by the authorities and the heroic work of the civil and military doctors. In one day 242 deaths were reported, and it is probable that many other deaths occurred that did not come to the knowledge of the officials. The province of Laguna de Bay is suffering heavily from the epidemic. Burials have been abandoned and the corpses are now being cremated. The ports on Laguna de Bay have again declared a quarantine against homeward-bound soldiers, and the detention camp at Manila has also been re-established.

Coronation Postponed

TUESDAY morning a bulletin from London announced that the coronation set for Thursday had been indefinitely postponed on account of the illness of King Edward. For several weeks there have been symptoms of an approaching collapse. Early on Tuesday he was operated upon for perityphlitis, an internal complication similar to appendicitis. He passed through the ordeal safely and was soon sleeping soundly. Owing to his age and habits of life there is much apprehension as to his recovery. He is 61 years old, and since he became King the weight of the responsibility appears to have seriously affected his health.

Anarchy in Paterson

ON June 18, the strike of the silk dyers' helpers, which has been in progress in Paterson, for nine weeks, developed into a riot which raged for five hours unchecked by the police, who at the outset were practically leaderless and who at no time were equal to the emergency. Violence came to an end only when the rioters had accomplished what they set out to do — stop work in every silk mill in Paterson. During the rioting nine persons were shot and wounded seriously enough to be taken to the hospitals. Scores of others were slightly injured by bullets, and many were hurt by brickbats and broken glass. Much damage was done to the mill property. Finding that the chief of police had not grasped the situation and was evidently disposed to evade his duty, Mayor Hinchliffe took charge of the police force and personally did what he could to prevent further trouble. The governor was called upon for help, and by Friday a troop of cavalry and two battalions of infantry had reached Paterson. Their presence enforced order, although there was much suppressed excitement among the strikers and their friends. The mayor says the troops will remain until the strike is settled. The most sinister feature of the outbreak is that the leaders were two avowed anarchists — William McQueen, editor of *Liberty*, New York city, and

G. Galliano, editor of *La Question Sociale*, an anarchist paper of Paterson. They incited the strikers to resort to violence, and personally led them in their mad assaults upon the mills, in spite of the protests of the union officials. McQueen is an Englishman, and has been in this country about a year. He was an associate of John Most, the notorious anarchist, who was recently sentenced to one year in the penitentiary for publishing an inflammatory article in his paper about the time President McKinley was assassinated. Galliano is the leader of the "Right of Existence Group," the anarchistic association of Paterson, to which Bresci (the man who killed King Humbert) belonged. A vigilance committee has been organized in Paterson for the purpose of driving the anarchists out of the city.

EVENTS WORTH NOTING

KANSAS POPULISTS. — The Populist Party of Kansas is in session in Topeka as we go to press.

KING OF SAXONY DEAD. — King Albert of Saxony, who died last week, was buried at Dresden on Monday.

REVOLUTION IN VENEZUELA. — The revolution in Venezuela is gaining, and the government of President Castro is losing ground daily.

GOVERNOR OF THE TRANSVAAL. — Lord Milner, the British High Commissioner in South Africa, has taken oath as governor of the Transvaal.

SHIP SUBSIDIES WANTED. — The Austrian industrial and commercial community in Vienna is agitating vigorously for the extension of the government system of ship subsidies.

TIMBER BURNED. — Last week trees covering 63 square miles along the line of the Northern Pacific in Washington were burned by forest fires. The value of the timber destroyed is placed at \$1,100,000.

LABORERS SCARCE. — There is a great scarcity of field laborers in the West. Fruit-growers in California and farmers in Nebraska and Kansas are in need of men. The crops in the Middle States are very large.

BIG PRICE FOR RIGHT OF WAY. — The Pennsylvania Railway Company will pay the city of New York \$2,650,200 for the right to carry its tracks under the North River and establish an underground station in the heart of the city.

CHINESE WARSHIP BLOWN UP. — While lying in the Yangtze River near Shanghai, on Sunday, the Chinese cruiser, "Kai-Chi," was accidentally blown up. It sank instantly, and 150 officers and men on board were killed or drowned.

TORONTO STREET CAR RIOTS. — Union motormen and conductors employed by the Toronto street railway company struck last Saturday, and on Sunday their sympathizers gathered about the car sheds in large numbers and began damaging the property of the company. They were repulsed by the police, and later troops were called out to aid the company in running its cars.

REFORM IN NEW YORK. — According to a summary of the reform achievements of the Low administration in the *Tribune*, the gambling houses are now nearly inaccessible, various notorious resorts on the Bowery have been closed, the "cadet" system for making way with young girls suppressed, and "every department of the city government is administered with the ambition on the part of its head to improve the service and give a better equivalent for the money expended than ever before."

DEVOTIONAL MEDITATIONS*

THIS phrase — the sub-title of an excellent book by the distinguished blind preacher of Scotland, in which he makes incisive and original remarks on some fourscore passages of Scripture — furnishes us a theme both pertinent and wholesome. It cannot be denied that the age in which we live looks less kindly than former days have done on "times of retirement." Not retirement, we are told, but active usefulness, is the word for the hour; there is so much to be done in making the world better that we must not stop to commune with our own heart or have much talk with God. A widely-read religious periodical had recently a flaming editorial on "The Folly and Harm of Self-examination," denouncing it roundly as useless and pernicious. And a lately published volume of high standing inveighs strongly against what it calls the "hoary heresy" that the prayer-meeting is the thermometer of the church, insisting that those persons are not a whit less saintly to whom prayer-meetings are irksome and personal participation in them painful; who, if they had a "quiet hour," would "say their prayers in three minutes and spend the other fifty-seven in doing something." The trend of the day is quite decidedly toward objective and external piety rather than the subjective and internal type. The class-meeting is out of favor, the closet is but little visited, and even family prayers have almost wholly been given up.

Is this tendency to be encouraged or to be checked? Is it a healthful sign of the times, or a weakness and a mistake? We account it the latter. We cannot believe that Jesus was wrong when He bade His disciples tarry awhile before setting to work, in order to receive power and be filled with the Holy Ghost. It seems to us that more, not less, is accomplished by those who wait upon the Lord till they have renewed their strength, and then go forth to their toil hand in hand with Him. We have never found that prayer hindered labor. As a rule, the most successful laborers have been those who prayed much. And in order to pray intelligently, effectively, hardly any one will deny that thought is essential. Three minutes may answer for saying prayers in a merely formal routine way to satisfy the conscience, but it will not be enough for any real inspiring communion with God. The best sort of prayer needs the stimulus of spiritual reading, either in the Bible or some similar book. Such reading invigorates the intellect, refreshes the emotions, and through them reaches the will. The cold heart is warmed, the languid purpose is quickened. There is no readier way to quench the Spirit than to be in such a continual bustle that the voice divine is drowned in hubbub. Being surely comes before doing. How strange that so many should appear to forget it! Many who are so very busy here and there that they think they cannot stop to properly know their own souls or form any real acquaintance with God, should be told that mere noise does not necessarily do execution, and that one word spoken in the true

spirit is worth more than a hundred spoken wrongly.

There are extremes, of course, on both sides. Clearly it would be wrong to content one's self with a round of pious exercises that do not flower into something serviceable to others. But no one advocates monasticism now. The number of those who are in danger of giving too much time to meditation and prayer is at present very small. In this materialistic, commercial age, when all the wheels of industry hum so loudly, it seems to us there is far more peril of relying on the external and expecting to save the world through mere machinery or money, than there is of laying too great stress on inward purity and close conformity to the Master. Only by gazing long at Him, beholding as in a mirror the glory of the Lord, can we be changed into the same image, transformed from glory to glory by the Spirit of the Lord. Hence we heartily recommend this book of Dr. Matheson, and other such manuals, believing that the more they are pondered the more really robust and efficient will become Christian character in our churches.

A BAD BREAK

REV. F. B. MEYER, the London pastor-evangelist, in a recent address to the Congregational Union of England and Wales, made a grievous mistake, which shows how far astray a man can once in a while be led by unregulated mystical fervor. In substance, he said to the preachers that when their souls were filled with the divine passion for conversions, they would insensibly acquire, without conscious effort, "all the attributes of good preaching." He warned them against the effort to elaborate their sentences or to adorn their discourses with striking allusions, and made the astonishing statement that when the soul of the preacher is intent upon its great object and the whole being is aroused to ardent passion, "then imagery, illustration, parable, and a sustained and beautiful flow of diction would follow almost as a matter of course!" It may be admitted that there are occasions in the experience of gifted and consecrated souls when an exceptional "utterance" is granted to them; when all that they have hitherto felt or learned is quickened into activity and brought in abundant measure to their memory ready for immediate use; but the statement that this is the normal rule and method of God in helping His servants is an error in which fanaticism, ignorance of the laws of thought, and sacrilegious presumption are about equally blended. The glib fluency which comes to a man who prays, after his own fashion, a great deal, and thinks but little; who makes no plan for intellectual growth; who never uses his pen, and never organizes his expository and homiletical material; and who fancies that he may at any time expect the fulfillment of the promise made to the Israelitish people, "Open thy mouth wide, and I will fill it," or the pledge given to the apostles, "Be not anxious how or what ye shall speak, for it shall be given you in that hour what ye shall speak" — is more allied to perspiration than inspiration.

It cannot be too strongly put, this truth that the aid of the Divine Spirit is given not to supplant, but to undergird and quicken, the operation of the intellect. We might as well expect the Almighty to give us an immediate and miraculous knowledge of the alphabet, of the rules of grammar, of the facts of geography and the intricacies of algebra, as to expect that He will impart to us without study and as one of the spiritual gifts that belong to His chosen workers, a store of illustrations and parables, a choice vocabulary, and "a sustained and beautiful flow of diction." The man who uses the utmost diligence in developing his gifts and in cultivating his intellect; who consecrates without reserve his mind, his attainments of knowledge, his faculty of speech, and all his "ransomed powers" to the study of the Word, to the service of His fellows, and to the manifold work of the pastorate and pulpit, may rightly expect extraordinary help from on high. He will often receive in times of emergency an invigoration of mind and body, a quickening of fancy, imagination, memory and speech, an impartation of fervor, of holy tenderness, of compassionate yearning, which may serve to remind him of the work done for prophet and apostle in other days. These special impartations, however, come as God's witness and crowning recognition of human work well done, and not to take the place of personal effort and application. He who expects miracles to be wrought to relieve him of the pains and duty of intellectual discipline, and who looks for a beautiful diction to be granted to him habitually as one of the fruits of his status of religious ecstasy, is a fool and a fanatic of a dangerous sort. We have need to be on our guard against him and his pesky notions.

Vermont's Political Revolution

THE quiet State of Vermont has passed through an intensely exciting gubernatorial campaign. Last week the convention was held, and both the campaign and the result have amazed even the non-resident sons of Vermont, who supposed they understood the situation. When, several weeks ago, Hon. Percival W. Clement, of Rutland, entered upon a tour of the State to advance his own candidacy for the nomination, basing his claims solely upon the demand that the prohibitory law be repealed, we deemed his effort Quixotic and hopeless. But from the first his campaign met with great favor, and he came dangerously near securing the prize. The first ballot gave Gen. J. G. McCullough, of Bennington, 324 votes; Percival W. Clement, 221; and Fletcher D. Proctor, of Rutland, son of U. S. Senator Proctor, 180 votes. On the third ballot McCullough was nominated, Proctor withdrawing in his favor. Although Mr. Clement failed of a nomination, he practically dominated the convention. He had awakened and aroused so much opposition to the prohibitory law that this resolution was carried in the convention without opposition:

"Resolved, That the Republican Party of Vermont adheres to its long-cherished belief that the unrestricted traffic in intoxicating liquors is a public evil, and the material modification of the existing law on that subject should be made only after thorough discussion and mature deliberation by the people; and we request the State legislature at its next session to make provision for ascertaining the will of

*TIMES OF RETIREMENT. Devotional Meditations. By George Matheson, D. D. With a Biographical Sketch of the Author. F. H. Revell Co.: New York. Price, \$1.25 net.

the people by direct vote upon the acceptance or rejection of a license and local option law permitting the sale of intoxicating liquors, and further providing that upon popular vote in favor of such a law being duly ascertained the same shall become a statute law of the State in force."

It is very significant, in this connection, to note the fact that, while the man who was nominated had declared he was non-committal on the prohibitory law and should acquiesce in the will of the people as it found expression in the legislature, Proctor, who received the smallest vote, was distinctively known as the prohibition candidate. That the cause of prohibition has received a fearful, if not a mortal, wound in Vermont, no man who apprehends the situation can reasonably question. The *Springfield Republican*, in an editorial upon "The Vermont Convention," in its issue of June 20, thus sums up the case:

"Such is the outcome of the warm contest waged over that State during the past month, and it is indicative of a great change in public sentiment on the question of dealing with the liquor traffic. Evidently prohibition in Vermont now trembles in the balance. It was just fifty years ago that that State, following the example of Maine, enacted a prohibition law. That was a time of extreme reaction from the loose habits of liquor-using long prevailing. Drinking had been common among all classes of people in New England, as elsewhere. No family of any means was without a supply of spirits—rum, gin and brandy. Rum was served to the workmen in the field. It was plentiful at all social functions, no matter how genteel. The clergy drank about as freely as the laity. There was rum at church assemblies as well as at barn-raising. The traveler or the visitor was slighted when not tendered a warming glass. And then this free and demoralizing use of intoxicants culminated. Reaction came, and a wave of temperance sentiment swept over the country. It at first found expression in the organization of societies and movements for voluntary abstinence of the 'teetotal' kind, the rumrunner being regarded as a product or effect of social conditions, and not a cause. By 1850 the movement had entered upon the compulsory stage, which aimed especially at the manufacture and sale of liquor. The Maine law was enacted in 1851, and Vermont followed in 1852.

"Nowhere, not even in Maine, was prohibition made more effective than in Vermont. The State was without any large towns, the drift of population was against it, and in a non-growing rural section the policy naturally found its most favorable field for enforcement. But even here it has long been recognized about as much a pretension as a reality. It began by conceding to alcoholic spirits medicinal virtues which admitted of their sale through public agencies, and where this was the case the illicit use and sale of intoxicants were to be expected. Given a demand for liquor, and the supply was sure to be forthcoming. Legal prohibition sought to strike at the supply without touching the matter of demand, expecting that the demand would disappear after long and close restriction upon supply. But this expectation has not been fulfilled. The situation has not improved as the years have passed. The town liquor agencies have in cases become mere public dispensaries. Illicit selling has more abounded, particularly in the cities and larger towns. Not long ago a governor of the State figured more or less indirectly as a defendant in a case of prosecution for illegal liquor-selling. Thus while prohibition operated doubtless to restrict the traffic, it rendered the same more demoralizing."

Unwelcome Truth

EMERSON once said to his readers: "I tell you unwelcome truth;" but though unwelcome, it was truth which they needed to consider. Bishop Merrill might well have prefaced his contribution in this issue with Emerson's preliminary announcement. But this Bishop of most tender and brotherly nature, but of relentless logic, is constrained to pen this "unwelcome" message to the church. The sincere reader can scarcely follow him without a

sense of personal apprehension at the sternness of his statements and his appalling conclusions. But is it not a truth that the church needs to consider? Have we not become unjustifiably lax in our thinking and preaching upon this subject? Must we not come back, as the Bishop says, to the Scriptures as the only source of knowledge and revelation upon the subject? Are we not absolutely shut up to this inference? Is not this the missing note in our pulpit that has robbed our preaching of its old-time convicting power? The Bishop's message demands serious and prayerful consideration.

PERSONALS

—Rev. Andrew Hunter, of Arkansas Conference, who died June 3, was a member of the General Conference of 1844.

—Mrs. Anne Burkitt, a pioneer of Iowa, and sister of Bishop R. S. Foster, died at Keokuk, Iowa, June 17. She was 80 years old.

—Rev. George A. Wilson, Ph.D., of the New England Conference, has been elected professor of logic and metaphysics in Syracuse University.

—Rev. Dr. M. C. B. Mason, of the Freedmen's Aid and Southern Education Society, has been invited to deliver an address at Napoleonville, La., on some aspects of the race question.

—Rev. A. H. Herrick, of Hudson, is a delegate to the International Sunday-school Convention in Denver, which meets this week, and is in attendance on the same. He will report the proceedings for our columns.

—Rev. Dr. C. M. Hall, of First Church, Knoxville, Tenn., called at this office last week. Dr. Hall and his family are at Asbury Grove, where he will remain four weeks, his wife and daughter staying through the season.

—Rev. S. L. Baldwin, D. D., writes under date of June 18: "Two cablegrams just received at the Mission Rooms announce the death of Dr. H. G. Appenzeller, of Korea, by drowning. We are in great sorrow over this sad intelligence. Must await letters for full particulars."

—The *Pittsburg Christian Advocate* of last week says: "Bishop Hamilton is this week to deliver a memorial address on Dr. O. N. Hartshorn, at Mount Union College, and while waiting for that date has given invaluable help in important dedications. He turns his face westward the early part of next week."

—Rev. M. C. Wilcox, D. D., of Foochow District, has obtained leave of absence on account of ill-health, and will visit Peking and other parts of China for much-needed rest. Rev. W. H. Lacy and Rev. J. Simeister will hold his quarterly meetings. Rev. F. Ohlinger will have charge of the *Chinese Christian Advocate*.

—Apropos of the editor's recent presentation of the late Dr. Henry Foster, founder of the Sanitarium at Clifton Springs, N. Y., is this reference in the *Boston Transcript* last week by one who wrote on "The Evolution of a Teacher:"

"Dr. Henry Foster was then in the splendid fruition of his powers, and it was worth while to be arrested in one's career to gain the friendship of such a man. To that peerless Christian physician I owe the most powerful incentive hitherto furnished me by a merely human ideal. On the plane of spirituality I have never met his equal. No one else ever awakened within me so ardent a desire to live in the spirit and to have God for a friend. Under his teaching a new career opened before me, as distinct as possible from the old path of intellectual ambition. Aspiration became my keyword, and I grew as

eager for spiritual attainments as I had formerly been for mental ones. For the first time I had come in touch with a splendid visionary of sterling common sense. Among the dominant influences of my life I count the powerful personality of that man of God."

—Dr. George B. Smyth, of the Missionary Society, who was taken ill in San Francisco recently, is obliged to take a much-needed rest. We have been apprehensive that Dr. Smyth would break down under his long and incessant strain. There is no better servant of the church in our entire connection.

—Rev. Edwin H. Hughes, of Center Church, Malden, will sail, July 5, on the steamer "Cambroman" of the Dominion Line for Naples. During his absence, besides Italy, he intends to visit Switzerland, Germany, France, Norway and Sweden, and England, returning so as to reach Boston, Oct. 1.

—Rev. Walter P. Buck writes from Rockville, Conn., under date of June 19: "Mrs. Buck and myself are this day summoned by a telegram to the bedside of her father, Rev. George Landon, formerly of the New England Conference, to Herrick, Pa. He was 85 on Dec. 4 last. It is not probable that he will long survive."

—The editor was so deeply impressed by the memoir of Benjamin Franklin Barhydt, which Dr. King so tenderly and inspiringly wrote for the Obituary pages, that he arranged to present the face of this humble saint to the readers of the *HERALD*. Truly, that man was a Christian, and such a life is the strongest attestation which our religion can present.

—At the meeting of the Board of Managers of the Missionary Society, held in New York, June 17, Hon. C. C. Corbin was elected vice-president of the Missionary Society, in place of the late Hon. Alden Speare; and was also elected a member of the committee on finance, in place of Mr. J. H. Taft, who asked to be excused from further service on that committee.

—Rev. J. C. Gowan, D. D., of Fallerton, Cal., writes under date of June 12: "Please accept the thanks of a Pacific Coast reader for your tribute to Dr. Henry Lummis. He is a rare scholar, a profound metaphysician, an eloquent preacher, an inspirer of youth. He is the American Arnold of Rugby."

'Not a lyric sudden flashing from the envy of the strife,
But an epic grandly rolling onward to the close of life.'

Thousands of young men and young women that he has inspired to do the best that is in them rise up and call him blessed. How thoughtful it was, while he is still with us, to pay such a beautiful tribute to this great and good man!"

—Dr. Wm. Elliot Griffiths, the well-known writer and authority on Dutch history and Oriental topics, who has been pastor of the First Congregational Church at Ithaca, N. Y., since 1893, and previously for several years of Shawmut Ave. Church, this city, will retire from the active ministry before the close of the present year and devote himself wholly to literature and the lecture field.

—An interesting home wedding occurred at Danvers, Wednesday, June 18, at the home of the bride, Miss Margaret Richmond, who was married to Rev. George E. Sanderson, pastor of Danvers Methodist Episcopal Church. The ceremony was performed by Rev. Alonzo Sanderson, of Lynn, brother of the groom, assisted by Rev. James Richmond, of Chichester, N. H., brother of the bride. The couple were attended by Miss Doris Richmond, of Longwood, and Master Kendall

A. Sanderson, of Lynn. The house was prettily decorated.

— Thomas Webb Watkins, son of Rev. Dr. T. Corwin Watkins, was graduated from the Newton High School, June 21, and was awarded the Eliot prize. The subject of his essay was, "New England in the Time of John Eliot."

— Mr. A. E. Dunn, the successful advertising agent connected with the Western Book Concern, will spend his vacation in Europe. He will sail in about two weeks.

— Professor Thomas Bond Lindsay has been appointed as the representative of Boston University to attend the inauguration of Rev. Dr. Hopkins as president of Williams College.

— In Waltham, June 18, Dr. E. May Richardson, daughter of Rev. W. N. Richardson, and Dr. Merton L. Briggs, of Athol, were united in marriage, the father of the bride performing the ceremony.

— The *Christian Advocate* of Nashville announced last week that "Dr. Collins Denny and his venerable father have left Nashville to spend some months in Plymouth, Mass., where he will supply the pulpit of his brother."

— Mrs. Janette Davis Wilder announces that the marriage of her daughter, Edith Harriet, to Mr. Samuel Edgar Whitaker, son of Dr. and Mrs. N. T. Whitaker, will occur on the afternoon of Monday, June 30, at the Tremont St. Methodist Episcopal Church, Boston.

— The *Epworth Herald* of last week observes: "Prof. Charles Horswell's resignation has been accepted by the trustees of Garrett Biblical Institute. It is an open secret that the Professor does not leave because of any quirks in his theology, but because of serious friction with a member of the faculty." The *Herald* elsewhere says of him: "He will probably enter the pastorate."

— Rev. B. J. Chew, principal of the Calcutta Methodist Institution, is dead. Mr. Chew was a West Virginian and a graduate of Ohio Wesleyan University and of Boston Theological School. He conducted the difficult affairs of our Bengali college in Calcutta with great zeal and efficiency. Rev. C. C. McKown, recently appointed by Garrett Biblical Institute as its representative in India, will be hastened to Calcutta to take Mr. Chew's place.

— Chaplain David Howard Tribou, U. S. N., Mrs. Tribou and Miss Tribou are now at Sydney, Port Orchard, Wash. Dr. Tribou is still on duty on board the battleship "Wisconsin." He anticipates that the ship may be ordered to Victoria to participate in the festivities in honor of the coronation of Edward VII. as King of England, and if such an order is issued he, as well as his wife and daughter, will have an excellent opportunity to witness the exercises.

— Mrs. Mary H. Virgin and Miss Elsie H. A. Virgin, wife and daughter of Rev. E. W. Virgin, of Dedham, will leave home, Monday, June 23, and sail Tuesday on steamer "Kaiserin Maria Theresa," of the North German Lloyd line, for a four months' trip abroad. They will land at Plymouth, Eng., go to Brittany and north of France, expect to meet friends in Geneva, and return by way of Naples, the Mediterranean, Gibraltar, and the Azores, in October.

— The *Michigan Christian Advocate* of last week says: "Hon. George O. Robinson, one of the organizers of the Methodist Publishing Co. and for many years past its president, passed the seventieth milestone of life last Saturday, the 14th. The day was observed in a way harmonious with the deeper and tenderer feelings that should

mark the riper period of life. Close companions of a generation he invited to go down to his summer home at Grosse Isle, and in that quiet retreat spend the day with him. Short addresses, congratulations and reminiscences were intermingled in the restful hours spent together. An old grandfather's clock and a rich silver loving cup were among the presents of the day."

— Dr. Robert McIntyre has accepted the unanimous invitation of First Church, Los Angeles, to become its pastor next Conference year, subject to the approval of Bishop Joyce.

— Rev. and Mrs. Arthur Page Sharp, of Park Avenue Church, West Somerville, celebrated the fifteenth anniversary of their wedding by holding a reception at the church during the evening of June 19. The vestry had been handsomely decorated under the expert supervision of Captain Lavender, a unique and striking feature being a display of ship signal flags which hung on the walls near the ceiling. Guests were present from all but one of the charges which Mr. Sharp has served. Nearly three hundred were in attendance. After the presentations, which were made during an orchestral accompaniment, light refreshments were informally served in a side room. Later Misses Ruth Stevens and Ruth Rider gave Mrs. Sharp a beautiful bouquet of fifteen red roses tied with a white satin bow, and Mr. Joseph Sawyer, president of the trustees, in behalf of the company, presented to Mr. and Mrs. Sharp a fine clock and a purse of gold. A short, felicitous, and appropriate address was made by Mr. Sharp, after which several verses of "Blest be the Tie" were sung.

BRIEFLETS

Is it not with the school of life as with any school — that indulgent teachers and easy lessons inevitably lower the standard of achievement?

The *Advance* of Chicago (Congregationalist) calls attention to this significant and quite discouraging fact: "Only two new Congregational churches were reported organized in Massachusetts during 1901, and these were both foreign — the one Finnish, the other Swedish."

Emperor William of Germany, in a striking address delivered at Aix-la-Chapelle, Prussia, last week upon religion, said: "He who does not found his life on religion is a lost man. I rejoice that I have placed my whole empire, my people and my army as well as myself and my house, beneath the cross and under the protection of Him who said: 'Heaven and earth shall pass away, but My word shall not pass away.'"

There is no reason why any one should be disheartened by the burden of life, so long as he is able to bear it. It is the forfeited or abandoned burden that should make one heavy-hearted — not the load he is carrying, with however much of difficulty and toil.

I. Garland Penn, corresponding secretary and assistant general secretary of the Epworth League, is making an extensive arrangement for a Negro Young People's Christian and Educational Congress, to be held in Atlanta, Ga., Aug. 6-11. This is a very timely and opportune movement to advance Christian and educational work among the Negro young people. It is estimated that ten thousand Christian workers will be in attendance upon this Congress, representing all the denominations throughout the United States. It is significant that forty denominations and

agencies at work among the Negro race endorse this movement. It is expected that our people in the Methodist Episcopal Church will be represented by the largest delegation ever in attendance upon any convention.

God knows! What a comfort in that thought — a comfort past all measuring. For if God knows, He cares; and if He cares, He sympathizes; and if He sympathizes He loves; and if He loves He will not leave us helpless in trouble. How much follows from God's knowing!

The undergraduates of the Boston University School of Theology are preparing to start a monthly magazine, which will be called *The Alpha*. An editor and business manager have been elected and money appropriated for the preliminary expenses. The new venture is heartily endorsed by members of the alumni and the faculty. The first number will probably make its appearance early during the fall term.

One of our best protections against sin is to enlist a body-guard of good habits, and let them fight for us.

This query has often occurred to us: What becomes of all the old sermons? A hundred thousand preachers are grinding out new sermons every week. These accumulate at a rapid pace. These hard-working preachers age and pass on to their reward and leave behind them not only the beneficent influence of a good life, but a great pile of original sermons. These express the result of their labor and thought and prayer throughout an entire ministry. There may be anywhere from a hundred to a thousand of these studies in God's Word. What becomes of them? Are they destroyed, or piled up in old attics and thus lost? Or do other preachers fall heir to them? Why not have a clearing-house for the sermons of our promoted preachers?

The Boston District Option Law, just passed by the legislature, calls for a referendum on the subject, to be taken at the next State election, Nov. 4. If then accepted by the city, the election of December, 1903, will be according to the new provisions. The city will then vote on the question of granting liquor licenses by separate districts, and not as a city, each district controlling the matter of license by itself. There are provided eight districts — South Boston, Dorchester, Roxbury, West Roxbury, Brighton, Charlestown, East Boston, and the Central district, conforming as near as may be to the respective original town and city lines existing before the annexation of the suburbs to the city. In case of a license vote in any suburban district, the number of licensed places may not exceed one to a thousand inhabitants, as in the rest of the State. In the central district there may not be over five hundred licensed places. If any district votes against license, only its own territory is affected, so there can be no massing of licenses. The central district would thus, under license, have about two hundred less places than as now.

The *New York World* thus refers to the heroic and successful reform which Rev. J. W. Stephan, pastor of the Greenfield Methodist Church, has instituted in putting an end to golfing on Sunday in western Massachusetts: "Sunday golf is dead in western Massachusetts. Its passing is due to the crusade instituted less than a month ago by Rev. J. W. Stephan, pastor of the Methodist Episcopal Church of Greenfield. His crusade in Greenfield proved infectious, and an Athol pastor has decided on a similar movement, and has

invited the doughty Greenfield clergyman to assist in the work. Golfers have maintained that golf is not a violation of the Sunday law. Rev. Mr. Stephan exploded this theory by finding the following clause in the public statutes: "Whosoever on the Lord's day takes part in any sport, game, play or music diversion, shall be punished by a fine of not more than \$50."

How easy a thing it is to freely criticise the features of other churches that are a trifle different from our own! Some of the African preachers from the Southern States, who addressed one of the anniversary services of the recent Presbyterian General Assembly in New York, spoke quite slightly of the colored preachers of the Methodist and Baptist churches. They declared that they were entirely too emotional, and that their great church took no stock in emotional speakers. And yet, just a few days after this a friend listened to Drs. Holmes and Herrick Johnson as they swayed that great body with their eloquence, and stated to us that he did not want to hear any better emotional preachers than were they. Of what use is a preacher who is without a warm emotional nature? He may say the best things that are sayable, and in a clear and perspicuous way, but if entirely devoid of feeling, what effect do they produce apart from a mere intellectual enjoyment? Is that the end of preaching? Surely not.

Death of Dr. D. H. Wheeler

A FOREMOST clergyman, author and educator in our church during the last generation was Rev. David Hilton Wheeler, D. D., LL. D., who died June 18, in Meadville, Pa., of apoplexy. He was born in Ithaca, N. Y., Nov. 18, 1829. He manifested pronounced ability as a student, especially in the languages, in his seminary and college courses. Upon his graduation from the Rock River Conference Seminary, he immediately became a teacher, pursuing his work in the Iowa Conference Seminary at Mount Vernon, which afterwards became Cornell College. He was a journalist by intuition, and in 1855-'56 was editor of a paper in Carroll County, Ill. He returned to Cornell College in 1857 as professor of Greek, and in 1861 was appointed United States consul for Genoa, Italy, by President Lincoln. After holding this position for five years, he became correspondent from Italy to the *New York Tribune* and the *Chicago Tribune*, and organized in that year, in London, the European commissionship or general correspondence of the *New York Tribune*. In 1867 he accepted the chair of English literature and history in Northwestern University at Evanston, which position he held for eight years, until he became editor of *The Methodist* of New York, in May, 1875. He was elected president of Allegheny College in 1883, and served until 1892 in that position. From that time until his death he has been leisurely occupied with his pen.

Few men in the church possessed such marked literary accomplishments. His style was chaste, luminous and forceful. He excelled especially as a writer of editorial leaders, and could treat a great variety of subjects with unusual readiness and comprehensiveness. His work on *The Methodist* was noteworthy, as he possessed not a little of the brilliant and fertile qualities of Abel Stevens who was for many years corresponding editor of *The Methodist*. Dr. Wheeler was a voluminous writer, and for a quarter of a century wrote much for the *Methodist Review* and for all of our religious weeklies. During the sixteen years of Dr. Peirce's editorship of *Zion's Herald* he was almost a weekly contributor to this

paper. He wrote several volumes, the best known of which are: "Brigandage in South Italy," "By-ways of Literature," "Our Industrial Utopia," and "British and American Literature." He was a Christian gentleman of the old school, greatly revered and beloved by all who knew him. He deserves a large place among the framers and builders of our literary, journalistic and educational life. He was a member, during nearly the whole of his ministerial life, of the Rock River Conference.

JESUS, THE INVENTOR

WE are happy to report that the series of special sermons which Rev. Dr. C. A. Crane, of People's Temple, is preaching on Sunday evenings (which have already been announced) are attracting large congregations. On Sunday evening, June 15, he preached to an audience of 1,500 people. The subject of the sermon was, "Jesus, the Inventor," based on Matt. 11:28: "Come unto Me, all ye that labor and are heavy-laden, and I will give you rest." We take pleasure in presenting the appended abstract of the sermon, and also the face of the preacher on our cover. Dr. Crane's pastorate is opening very hopefully. It looks as if this church is to take the place in our work in Boston in reaching the general public which was originally contemplated. Dr. Crane makes hearty and grateful reference to the work done by his predecessor. In a note to the editor he says: "The most delightful surprise to me here is the spiritual tone of all our meetings. Rev. L. H. Dorchester certainly wrought a great transformation in his short three years."

In his sermon Dr. Crane said, in substance:

God has always been suspected of being in the world. The prodigies of power in storm and earthquake, in the stars and in the aspirations of the human heart, have all led men to think that He was hereabouts. To make the power of God usable is the greatest invention of all time. His power is everywhere manifest; how may it be applied? There is a way. The doing of anything depends much upon the manner of the doing. Method is as essential as power. Here is the secret of cookery. Power counts but little, but the knack of mixing things makes the biscuits of one cook a delight and those of another a sodden curse. Driving horses is not a question of strength, but of tact and skill and of a cool head. Often you have met the man whose head was full of knowledge, but who made a farce of everything he undertook. The bright boy at school, always at the head of his class, monotonously getting 100 per cent. in all his studies, frequently disappears in oblivious mediocrity straightway after his graduation, while the wayward youth who has barely "passed" his examinations rises to distinction and leadership. One was well supplied with power close at hand, but he was unable to use it. The other with less power available used all that was needed.

This is the story of all toil and labor. The burden of both has been lightened by the inventor, who showed men how to adjust the powers round about them so that they could do more easily and quickly their appointed tasks. Inventions show men how to do what they cannot do unhelped. A spring of pure water in every house in the city is but a sample of the multitudes of burden-lifters the inventors have given to their fellow-men. The name of the invent-

ors is legion, and it is also blessed. But he is the greatest inventor who carries the greatest burden for men and who helps him in his most abject helplessness. Such an one only can say of himself: "Come unto me, and I will give you rest." In the weariest struggles that ever tormented the heart, in the hungriest wants that ever groaned within us, a helper is most needed. Is there no power concealed somewhere by which these struggles and wants may be relieved? no Inventor to do for our inner and hidden life what Edison and Watt and Stephenson and Howe and Morse have done for our physical life? There is. The power is God; the Inventor is Jesus Christ. Men never knew how to use God until Jesus came. He also is the Power and the Wisdom of God. To get the load of sin from our hearts, He showed the way to obtain forgiveness by the cross. To get us rid of worry, He brought down the idea of God as a Father caring for His children even as He dresses the lily and guides the sparrow. To free our minds of all uncleanness He showed the way to use the Holy Spirit. To allay our apprehensions, He taught us trust. He made us see how the Fatherhood of God meant the brotherhood of men. To pluck the thorns from the bed of death He went through the grave Himself and rose triumphant, bringing "life and immortality to light." That light has scattered the gloomiest night that ever chilled the hopes of human hearts.

The beauty of this all is in the fact that, by helping us as He does, we are made to feel as though we were helping ourselves. The sense of strength we feel when using steam in our mightiest engines to drive our ships or cars is somewhat like that one feels who has the power within him to defeat all evil thoughts and to defy and deny every bad enticement. Here comes all the wonderful power of prayer. Prayer is but the asking for power to do what cannot be done alone. Is this unmanly or weak? If so, 'tis unmanly and weak to ask the powers of nature to help us in our labors. Shall I lay hold upon my horse, pushing him by main force to do as I desire? Rather let me appeal to the bit, and thus I may turn about his whole body. Shall I attempt to dig through the mountain to build the railway, using only my bare fingers lest I be thought weak in appealing to pick-ax and drill and giant powder? Shall I go cold lest I be guilty of confessing my weakness in appealing to clothes and walls and fires to keep me warm? Every mechanical appliance, whether weapon or tool, is an acknowledgment that the man who uses them is too weak to do his best without them. And it is quite as weak and effeminate and childish for the grown man to use tools and the inventions of his fellows, as to pray to God for help in every time of need. The might of man is nowhere seen as in his mastery of the power outside himself. By these he does the otherwise impossible. By these he is a constant marvel to himself and a delight to God. And in proportion as we do not attempt to perform our spiritual tasks ourselves, but more and more fully use the superhuman power of God applicable to human needs, we are advanced in moral achievement, in peace and goodwill, in health and sanity and feeling as far beyond the men who refuse to use this power as the man who travels by steam is greater than the one who walks. If men will trudge alongside their loaded burros leaning on their tiny strength, perhaps such feeble and delinquent help may answer all their needs. But as for me, if there be a way, let me find how to "run and not faint, walk and not be weary," yea, even to "mount up on eagle wings" and have the peace of God that cometh only with conscious strength.

UNDER THE WINGS

REV. EDWARD A. RAND.

Beneath the shadow of Thy wings,
Dear Father, I would rest,
Content to nestle as a bird
That feels the mother's breast.

Why should I fear the dreary storm?
In confidence I sing.
What cares the robin for the rain,
When 'neath the mother's wing?

With Thee there is no desert lone,
There is no stormy way;
For Thy protecting presence is
My home, my heaven, today.

Watertown, Mass.

ABOUT FUTURE PUNISHMENT

BISHOP S. M. MERRILL.

AMONG the numerous questions agitating the minds of Methodist ministers, and calling for answers not found in the Discipline and not formally set forth in the accepted standards of doctrine, perhaps no one is more frequently up for solution than the one which seeks an expression of the attitude of the church towards the doctrine of

Future and Endless Punishment.

It is strange that such a question exists, or that any one can have any doubts or any lack of knowledge on this point. It would seem that from the beginning of our history there has been no uncertain sound in the voice of the church in relation to the outcome of a life of sin or concerning the fate of those who persistently reject the Gospel. In the most unequivocal way our pulpits declare that the wicked shall "go away into everlasting punishment." So far there can be no misunderstanding, and from this position there can be no recession and no departure. Methodism is not and cannot be Universalistic in teaching or faith.

Then why should there be any question as to the attitude of the church towards a doctrine to which she has been committed during all the years of her existence? This will be understood when the three aspects under which the subject must be viewed are taken into the account, namely,

The Fact, the Nature, and the Result

of eternal punishment — the result upon the persons of the punished. There can be no question with Methodists as to the fact. That is so plainly taught in the Scriptures that there is no room for doubt, and the church cannot allow any tampering with the divine testimony which sustains it, nor can she afford any compromises with regard to the avowal of it. As to the nature of it she is less pronounced because the Scriptures are less definite, if not entirely silent, on that point, while there is still larger room for conjecture and for diversity of opinion in relation to its ultimate effect upon those who suffer it.

Interest has been awakened with reference to these two features of the subject by the recent utterances of Rev. Dr. Agar Beet, who is professor of systematic theology in one of the Wesleyan theological schools of England, and whose position calls particular attention to his deviations from the traditional forms of statement which have prevailed from the beginning.

The question is forced on Wesleyan Methodism as to the degree of liberty to be allowed for divergent interpretations of the doctrine in such aspects of it as do not involve the fact, and do not open the door of hope for the restoration or deliverance of the incorrigible after being adjudged to this final retribution. If we catch the Professor's meaning correctly, he denies the natural immortality of the soul, holding that the new birth into the life of God, or spiritual regeneration, is necessary in order to impart to the soul the quality of an immortal existence; and that, therefore, the unregenerate, dying without repentance, fail of immortality and perish everlastingly. Whether he holds to the materialistic view of the nature of the soul which characterizes Second Adventists, and others known as "soul sleepers," denying any conscious existence of the soul apart from the body, or not, is not so clear; for he appears to regard the punishment which is to ultimate in the cessation of consciousness as something following the dissolution of the body, and as carrying with it a long-continued sense of guilt and condemnation, an indefinite period of conscious suffering, with no hope of relief and no power of repentance. It must be that he attributes to the unsaved some degree of spirituality and some power of endurance after the separation from the body.

When one enters the field of speculation regarding the

Experiences of the Unsaved,

he necessarily steps beyond the light of revelation and begins to grope in the mists of that "outer darkness" which is the impressive symbol of the doom of those who are shut out from the kingdom of God. Our Lord never attempted to explain those experiences. With fearful emphasis He set forth the fact of the rejection of the ungodly, and the certainty of their exclusion from the blessedness of heaven, leaving the pall of eternal night to settle down upon their condition, always employing terms in parable and simile expressive of finality, and cutting off every ray of hope of future repentance or of any possible deliverance. Their judicial assignment to this penal condition was a sentence to "everlasting punishment." Their fate was that of the "tares of the field," that of "withered branches" of the vine, that of "chaff" removed from the wheat, that of worthless "fish" taken in the net, that of fruitless trees cumbering the ground, and that of unprofitable servants cast forth into outer darkness. Every symbol, every metaphor, every representation of whatever sort, employed by the Master to indicate the punishment of the wicked shows that in His thought it was a finality. After the judicial sentence to it there is no redemption, no mitigation, no relief. They are sent into an eternity of darkness, with moral natures fixed, without power to repent, and without any Gospel to penetrate their gloom.

It is not wonderful that men sometimes ask hard questions about this condition. Human inquisitiveness seeks to know all about it, and asks whether the unregenerate soul can endure this exclusion from God and from hope without losing consciousness and becoming as if it had not

been. In the absence of specific revelation, men turn to the

Nature of the Soul,

and study its properties, its intrinsic qualities and capabilities, and give answers according to their judgment as to what is possible and what not. Some go farther and ask as to the utility of continuing in existence a class of rational beings whose probation has failed, whose perverted natures unfit them for usefulness, and who have lost capacity for the happiness which is possible only to those bearing the moral image of God. Questions and questionings of this kind have led Dr. Beet to reject, not the doctrine of eternal punishment as he conceives of it, but the doctrine of an inherent immortality in the wicked, which would make their punishment an endless consciousness of suffering. Plainly he pushes his inquiries beyond the boundaries of revelation, and beyond the legitimate range of required belief. When we follow the Scriptures to the full extent of their leading, and accept their testimony to the fact of "everlasting punishment" to the finally impenitent, it is difficult to find any source of obligation to form or express positive opinions with regard to possibilities beyond the final doom, except negatively touching the matter of an ultimate restoration — a negation necessary to the significance of the retribution positively awarded.

To most of us it is clear that both Scripture and reason justify belief in the

Separate Existence of the Soul,

and that in case of the good and the bad. The good, those who die in Christ, are "absent from the body" and "present with the Lord;" and if there is any meaning in the story of the Rich Man who died and "in hades lifted up his eyes, being in torment," there is conscious suffering to the soul after it leaves the body. Whether this Scripture be literal fact, or parable, or what not, its representation of the condition after death is unmistakable. So, also, with the teaching of Christ that men may kill the body without being able to kill the soul. If the soul and body were of one nature, and each indispensable to the life of the other, as materialists and destructionists usually hold, he who kills the body would also kill the soul; while, on the other hand, if the soul survives the death of the body, it is of a different nature, and in itself a distinct entity. This belief is not conjecture, but the necessary inference from Scripture premises. Away, then, with any philosophy or any speculation that makes the soul material and mortal, or that denies to it the capability of living on in happiness or woe after the body is dead!

All this, however, as those of Dr. Beet's way of thinking understand, relates to the state immediately after death, between death and the resurrection, and not to the period or state beyond the resurrection, which alone is the final state. In spite of all evolutionist theories, and all conceptions of resurrection by spiritual promotion or by an emergence of the soul into a higher state, it is impossible to interpret the Scriptures without recognizing the reunion of soul and body when the trumpet sounds and the dead are raised,

and when those living shall be changed. There shall be a resurrection both of the just and of the unjust. This is positive. "All that are in their graves" — tombs, sepulchres, receptacles of dead bodies, not of souls — shall hear His voice and shall come forth, they that have done good unto a resurrection of life, and they that have done evil unto a resurrection of damnation."

Up to this consummation it must be that every one's identity has been preserved. Each man is himself in all that constitutes personality. With regard to those who are Christ's at His coming, there can be no question as to the character of their resurrection. Their mortal puts on immortality; their corruption puts on incorruption. "The resurrection of damnation" is the portion of others. The "second death" is their fate. As the first death did not destroy their being, it is not necessary to assume that the second death is annihilation. Any assumption in that direction is going beyond the record. Nor would we condemn any one as fatally heretical who accepts the Scripture testimony to the continued existence of the soul after the dissolution of the body, and to the reunion of soul and body in the resurrection, and then refuses to go beyond the Scriptures to form an opinion as to the effect of the "second death," or as to the degree of immortality the finally lost retain in the eternal state to which the last judgment consigns them. The sentence is irrevocable, the punishment everlasting, and the death eternal, whether the condemned shrivel into nothingness in the descending scale of degeneracy, or whether they endure forever the consciousness of ruined existence. It was by pondering this insoluble problem that the late Dr. Miner Raymond was led to conclude that any existence possible to the unsaved was better than non-existence, and that when existence became worse than non-existence God's goodness would require the latter, unless some incomprehensible purpose of government could be served better by the former.

In some of its aspects the subject must remain

A Mystery.

Apart from the Scriptures there is no light. The flimsiest arguments ever found in theological contentions are those employed by deniers of eternal punishment to prove that Bible terms expressive of endless duration are used in connection with future punishment only in an accommodated sense to represent limited punishments of a disciplinary character. That such terms are used with reference to punishment in the future state is a fact which all the criticism of the ages has been unable to controvert or to explain in harmony with any conception of punishment as temporary or reformatory in its design. The punishment which Dr. Beet finds in the Scriptures is not temporary, nor is it reformatory. It is a finality. The question as to the propriety of using terms expressive of endless duration with reference to it assumes a different coloring in this connection, and not unreasonably awakens doubt; but the task of proving its expediency is light in comparison with that of justifying their use in application to punishments which are not final, but to be followed by a state of endless blessed-

ness. Such punishments are not in any sense everlasting.

Dr. Beet's contention for "conditional immortality" is not a new thing by any means, nor is his argument more powerful than has been made by others. It modifies some difficulties which trouble those who hesitate to accept the plain doctrine of eternal suffering, but it does not remove them. If the soul is a distinct spiritual entity which is not material, and which does not die with the body, but lives on in a disembodied condition, as the Scriptures clearly indicate, there is no propriety in speaking of it as mortal. That is not mortal which survives death. Nor is there any proof of the assertion that regeneration imparts immortality to the believer. With or without regeneration the soul is not "killed" when the body dies. Then, while not accepting the notion that the soul is mortal till regenerated, it is perhaps not less unwise to insist that its inherent immortality is so persistent that God himself who gave it being is unable to take it out of being. Extremes beget extremes. God can destroy the wicked. Their inherent immortality is no barrier to the execution of His will if that will determines the ultimate extinction of their being. The question is one of fact. Whether the everlasting punishment awaiting the ungodly amounts to this, or whether it leaves its subjects in possession of their inherent natures and conscious being, is a question which no reasoning outside of the testimony of the Scriptures can determine, and which cannot, therefore, be made with any consistency a test of soundness in the faith, unless the Scriptures are shown to bear explicit testimony covering this identical point.

Chicago, Ill.

PALESTINIAN PENCILINGS

REV. ELIHU GRANT.

THE regular tourist season for Palestine has passed once more. It was somewhat prolonged this year, as the Greek Easter which, roughly, may be said to close the season, was late, coming April 27, or twenty-eight days after the Latin Easter. No other land would be so persistently sought out under such annoying circumstances as attended the trip to Palestine this year. The traditional route from the West to Palestine is *via* Egypt, and this year the quarantine against Egyptian ports was held on by the Turkish government throughout the season. For a few days it amounted to but twenty-four hours' detention at Beirut, but it soon increased to five days. Ordinarily, if tourists would get into the way of traveling by the northern route coming by Beirut, Haifa, or Jaffa, doing Palestine first and then going to Egypt on the way home, the quarantine would offer no hindrance, as it does not operate against Syrian ports. The steamer service is less certain *via* the northern route. A large party like the "Celtic's" avoided the obstruction by a slight change in the itinerary, landing its passengers in Palestine and taking them to Egypt afterwards.

How good it seemed to have a fair quota of Americans in the country at one time! We are overrun with almost every other kind of people the year round, but

the Americans hold the best percentage in travelers. They are open-handed, bright, jolly, and interested. It is good news to the native to tell him that a lot of Americans are coming. "To do a thing the way it is done in America," means here the doing it in the best way imaginable.

Another panic of Palestine improvement news has been seizing on the American press. Clippings and papers concerning trolley-lines, telephones, and American trade, have been coming in again. They all bear the same impress and motive. With such old-time jokes as the phrases, "Lines have been projected," "It is not unlikely that the future may see," and the rest of the bluff outfit, dexterously interwoven, they usually present a good deal of an article which has the trick of inflaming, but not of informing.

Has any other land been so dreamed about as Palestine? The Zionists are dreaming their dream, so are the so-called Restitutionists. The mediæval luxury of building air-castles cannot be indulged in so uninterruptedly in any other part of the globe. But here where the mutual hate of the scum-populations of all religions prevent any practical disturbance of Turkey's muddled rule, the dreaming continues.

(1) The other day a fine new house was pointed out, with the remark that the effendi who owns that house gets a salary from the government of two Napoleons (\$8) per month. (2) The other evening the train from Jaffa to Jerusalem was quite late. Why? The governor of Jerusalem had gone down to Joppa to meet his harem. The train waited some time, then pulled out of the station, but as it did so the pasha's party with the harem was espied, and the train backed into the station again to take them aboard. (3) The provincial government is terribly pressed for money, and every species of squeeze is being employed to glean ready money from the already impoverished population. The few families who have a hoard get exemption more easily than the common run of the peasantry, and let out their money at twenty per cent. interest.

The three statements above represent the kind of facts which we believe here. Most of the dreams about the country are, of course, of a more fairy-like substance and have to do with more poetic subjects.

This year promises to be a fruitful one. Every crop may turn out well. The ten per cent. tax on all agricultural products is discouraging, but the people on the whole are courageous and patient under the burden. There is never the slightest thought of resistance. The only salvation lies in deception and obscurity. With just taxation the peasant fellah would easily sustain himself in comfort by his work on the soil.

There is a tendency here as elsewhere to think that education lifts one above manual labor, but the idea is not so persistent as to make a very serious problem. A clerkship is looked upon as a very honorable station, and like the Irishman the Syrian makes an uncomfortable "boss"

over those of his own blood. But with any little faults which he may have, the native villager is nevertheless of good stock. He is crushed with a constant dread of his tyrannous superior, but under proper conditions he is amply able to meet the conditions of citizenship in his own country. It has been said that Palestine is a land without a people and the Jews a people without a country. Hence an argument for Zionism. The first part of the statement is certainly untrue; some people think the second part false, also. Palestine has a people just as surely as Egypt has a people. One great trouble with Palestine is that it has a history of which every sect and many peoples are too conscious.

Some little time ago a Latin priest was murdered, presumably for purposes of robbery, east of the Jordan, not far from Es-salt. You know that the salt-industry here is a strongly protected monopoly. This year, however, the people have been so very poor that an urgent request on the part of Bedouins that they be allowed to sell salt is said to have been answered by the officials this way: "If you take salt, we'll not know it." So, an inferior brand of salt at cut rates has been on sale all winter. Some of the villages laid in a good supply of it. The other day the soldiers appeared in one village and confiscated the large store which one man had in his house and made him pay a heavy fine beside.

* *

The Abyssinian bishop is making a visit to Jerusalem. It is said to be the first time that the bishop of the Abyssinian Church has been allowed to leave his country. The bishop of that church is always received from the Coptic Church at Alexandria and becomes the property of the country and church of the Abyssinians.

* *

Archæological interests continue on the same dead level of great speculative guessing and little permission to dig. The English Palestine Fund is reported to be nearly ready and permission almost given to excavate at Abu Shusheh not far from Ramleh. Their agent is in Jerusalem.

Ramallah, Jerusalem, Palestine.

HOW ONE CHURCH HAS SOLVED THE MUSIC PROBLEM

REV. L. W. STAPLES.

AFTER three months' experience with a

Boy Choir

at Asbury Temple, Waltham, we can speak in unqualified commendation of the experiment. Hardly daring to begin at first because of, as we thought, a lack of boys, we now have eighty boys and men in constant training and service. Their singing at vespers every Sunday evening is an inspiration to the greatly increasing audiences and to the boys themselves. There is a quality in the boy soprano voice that is very sweet and effective; and while this work has been going forward among the boys, a Girl Choir of seventy voices has been organized and trained for the Sunday morning service, which is doing equally good work. The two choirs are trained separately; each is distinct

and complete in itself; but when the two are combined, as they usually are in one selection and in the hymns on Sunday evenings, the effect is especially fine.

We are glad to know that child voices are being utilized today in the worship of God to an extent greater than ever before. The Metropolitan Temple in New York is making a great success of its child choirs. So are the Second Avenue Baptist, the

of the boys in the church, and greatly increases the attendance. It puts almost all the money expended for music into our own boys and girls as a permanent enrichment of the future church, and at the same time it surrounds them with the best obtainable influence—an influence more distinctly religious, and also more refining, than the military Boys' Brigade movement, so popular in some quarters.



BOY AND GIRL CHOIRS OF ASBURY TEMPLE, WALTHAM

Broome Street Tabernacle, old St. Mark's, Grace Episcopal, Christ Presbyterian Church, and many others of New York. Boy choristers have for centuries been a feature of religious worship in the Episcopal and Catholic churches, but the present movement is broader than any denominational lines, and is a distinct advance, in that it includes as choristers girls as well as boys.

It is remarkable, too, how readily these youthful songsters learn what is considered the more difficult music—how quickly they go from the regular church hymn to the anthem, the cantata, the oratorio. To us it is ideal music to hear the voices of adults and children of both sexes blending in harmonious unison or making devout responses, each answering to each in parts adapted respectively to the young and the adult voices.

Vestments

We vest them in a simple black robe, because it helps toward the end we have in view. It enables the poor boy to stand beside the rich, in front of the entire audience, and not feel abashed because of a shabby coat. Choir-master Evans of the Metropolitan Temple, New York, puts the matter very tersely and very correctly when he says: "Vesting does away with all class distinctions. The millionaire's boy and the child of the tenements, standing side by side, appear just alike. We find, too, that the employment of a garb which sets them apart for religious work imparts a very proper sense of responsibility to the singers." It conduces greatly to reverent deportment.

Advantages

It stops the drift of our boys (and girls) away from the church, and interests them in helpful service. It strongly attracts many others to us that otherwise would not be reached, for numbers are constantly awaiting admission into the Temple choirs. It interests the parents and friends

Organizer

The organizer of our work is Miss Mary E. Chamberlin, who took up the work with us as organist and choir-master in February last. She has studied under the best masters the art of boy-choir work, and has proved herself a genius in organizing and training such choirs. She holds them to steady rehearsal work two nights in the week, trains the two choirs separately, has the happy faculty of holding the boys and the girls loyal to her work, and of inspiring in each a real enthusiasm in sacred song. An excellent religious *esprit de corps* pervades the choirs, conversions are frequent, and several of the boys have already united with the church.

Requirements

1. First of all, a competent leader, a choir-master, such as we have described—one who has studied the art of boy-choir work, and who thoroughly believes in it; who knows boys and how to direct their superabundant energies into right and useful channels; one who will have patience and persistence with them. Such a leader is the most difficult of all the requirements to obtain; but with such a choir-master a successful boy choir is possible and practicable in almost any church.

2. A music committee that will quietly but steadily stand by and encourage the work.

3. A church membership that will earnestly pray for God's blessing on the boys and the girls, and on their singing; who will look upon it not as a performance, but as a part and parcel of their own divine worship. We are more than ever sure that a large field of usefulness is before the boys and the girls of our church, which fields we should be prompt to open to them and to invite them to enter. We have already lost too many of our own children from our Methodist fold by not being awake to their inclinations and possibilities in holy song. May the day hasten when the sweet voices of childhood shall lead all our congregations in hosannas of praise!

Waltham, Mass.

NEW YORK LETTER

"HOLLAND."

NO, the brethren do not tire of the Preachers' Meeting. It is true that they are a trifle late some Mondays in reaching the scene of debate and battle. They loiter in the salesroom below. One truly might say: "Such a getting upstairs I never did see!" It is not that they love the great Preachers' Meeting less, but rather that they love the sweet fellowship and rare social converse of the snug room below, more. And what an environment for fluent speech and fullest utterance are those suggestive walls of books! It is not strange that preachers who early love the very sight of books, and have the ready money to buy but few of them, should richly relish the fragrant privilege of loitering lazily among them. He can affluently possess all of them for a few wealthy moments each Monday.

I can scarcely understand why one should ever steal luxuries or ornaments, or, for that matter, clothing or food. But I can readily comprehend why a man should yield to the terrible temptation and steal an attractive or valuable book. It appeals so much more deeply and powerfully to him than do these mere material things. Not long since we listened to the strange and novel story of a brilliant man and gifted preacher in a Western city who was such a lover of books that his passion became bibliomania, which rapidly developed into kleptomania; and he became what the dictionary, by a great stretch of its mouth, calls a "bibliokleptomaniac." It is said that he could not at all resist the thrilling temptation to steal every richly bound book that he laid his hands upon. We were told that he was quite well-to-do, despite the humble fact that he was a preacher, and so was well able to pay for all of the books that he so slyly abstracted. In all of the bookstores in the city his weakness was known, and the clerks simply charged the books up to him, and sent the bills to his rich wife, and she promptly and quietly paid them. As I heard this unusual tale I sighed deeply and said: "Poor fellow! he is to be pitied." I could fully understand his ailment, and to some extent at least sympathize with him. But our prosy and commonplace laws make no fine scholarly distinctions; and some day our friend of the elegant literary taste and powerful book cravings may get into their cold and clammy toils.

I started out to tell you folks that even when we have the most appetizing bill of fare on hand in the meeting upstairs—a subject and speaker that you'd think would draw men from far and near—the preachers downstairs linger on apace. One has a superb story to tell, and an admiring group of listeners crowd closely about him to drink it in. Another has not been in for a half-dozen weeks and has found a group of old comrades, and has much to say to them. Another is waiting for his presiding elder and must have a long and close talk with him, and it is barely possible that the longed-for presiding elder has entered by the other door and is already passing upstairs. Another still is making a lot of purchases in the salesroom. With him business comes before pleasure.

It has been the usual custom, at the last minute, just as the speaker of the day is about to take his feet, for the presiding officer to delegate a brother whose agreeable errand is to slip downstairs and, to the assembled preachers in the salesroom, announce that which they already well know, and what is plainly written on the blackboard before their eyes, viz., that the opening exercises are over and the topic of the day is about to be opened up. This usu-

ally moves these belated ones. But the disposition of the meeting for the past few weeks has been not to notify the delinquent remnant at all, but to deliberately go on without them.

Rev. Dr. Warren L. Hoagland, the new president of the Preachers' Meeting, is the presiding elder of Newark District, and he is a quiet, sensible and impartial executive. The program this spring has been quite varied and interesting. Dr. Philip Germond, chairman of the business committee, thinks it anything but a soft snap to provide a program for that hungry audience. Preachers are such an independent lot of fellows that it becomes a very difficult thing to manage them. It is a heavy undertaking to get men to consent to take a place on the literary bill of fare; and even when they do find a man who will agree to fill a date, a week before the time arrives he finds out that it will be impossible for him to be on hand. Then the committee have to hustle at a great rate to fill the sudden and unexpected gap. We are told that some of the most gifted preachers in this region can scarcely ever be induced to address an audience of preachers. The very thought of it simply stampedes them. And yet where can a speaker find a more sympathetic and inspiring audience than this same good-natured crowd of preachers? Of course a good deal depends upon the style of address and the spirit of the speaker as he comes at them. If he hectors and lectures them, or talks down to them, and especially if he impugns their motives, he may look out for fun. But if he is manly and frank and fair, and opens up his heart to them, he need fear nothing from them. They in turn will open up their hearts to him and take him in. And, after all, isn't that about the way with all audiences? We get what we give.

Early in the year after Conference we had two high-grade papers—"The Authority of the Preacher," by Dr. William F. Anderson, of the New York Conference, and "Do we Need an Eschatology?" by Dr. Timothy P. Frost, of the Newark Conference. These papers were of a searching character and produced a profound impression. Dr. Anderson is a frequent and always welcome speaker before this select audience. He has lofty ideals of the ministry and travels close after his ideals at home and abroad. The dainty, namby-pamby little preacher was quite vigorously thumped. The pity is that he lives at all. Dr. Anderson has a fine presence. His boyhood on a West Virginia farm laid firmly the physical foundations for him. What a shapely head he has, a good voice and frank utterance! He is a royal fighter. If we made a suggestion it would be that he enlarge his vocabulary—and this is for the most of us a lifetime job.

Dr. Frost is a man of real worth, modest, almost diffident, plain, unassuming, and withal solid and substantial. He stands well in the minds of his brethren. As he climbed toward the hilltops in his remarkable paper, it became evident to all that his ministry gave forth no uncertain sound. All felt at the close that the preacher who had not a profound faith in the reality of the supernatural things to come would move people but slightly as he ministered to them in things divine. How weighty and solemn a thing is this ministry that is committed to our hands!

On a Monday morning in May quite an original paper was read by Rev. Dr. George E. Hite, the new pastor at White Plains, N. Y., recently transferred from Pittsburg, formerly pastor of the Butler Street Church. The paper had to do with the prevailing attitude of the literary world toward

evangelical Christianity. While literature abounds in beautiful sentiments towards God and Christ and the life divine, the general trend of it is not favorable to a vigorous type of aggressive Christianity. Dr. Hite is a rugged personality, and holds strong views which he presents in a vigorous style. When he takes a position he knows well how to defend it. This is the Doctor's first appearance before the Preachers' Meeting, and he made an excellent impression upon the brethren. He served ten years in the city of Albany—five years in old First Church, and five in Trinity; and few men ever had a more successful and useful pastorate in that capital city. We learn that he has made a most striking beginning in his new charge; the salary has been largely increased, and the congregation crowds the church to the walls. Indeed, a movement is on foot already to enlarge the old church, or possibly build a new one. And a cheering feature of it all is that in none but the good sense of the word is Dr. Hite's ministry sensational. He preaches a red-hot gospel direct to unsaved men, and he always wins.

"Five Years in Burma," an interesting story, was told by one of our former missionaries there on a recent Monday. Rev. Gerhart J. Schilling is a most intense and real man. He tells this story of Burma in such a manner that you fully believe it and are deeply moved by it.

On the last Monday in May we had with us that most unique, intense and interesting character, Jacob Riis, the author of "How the Other Half Lives," and "The Making of an American." He talked to us upon his favorite theme—the poor of the East Side. How he burns with his subject! At times he would get so full that the word-passage would become clogged for a brief season. Then all at once the words would come flying out as though belched forth from a verbal volcano. Not infrequently the Dane downs the American, and then it is rather difficult to keep the run of what he is shouting forth. This is not to be wondered at, for the Dane is native and the American is made. What a large thing is an honest soul that will not hide behind pitiful subterfuges, but insists on vehemently bursting forth at once with its white-hot message! His plea that the school-houses of the East Side of New York be opened for some type of services on Sunday, was rather a strange sort of suggestion to those preachers. They listened respectfully and even attentively, and yet did not commit themselves by unguarded applause. The movement was such a radical one that they could not make up their minds all at once. They would think it all over. That seemed to be the mind of the meeting. And yet everybody present seemed to believe in Jacob Riis. Intuitively he could feel that the atmosphere of the meeting was not with him in this new venture, and he smilingly said: "You are not ready for this thing yet, but you will be with me before very long."

It would do everybody good to read that strikingly unique and original book of his, "The Making of an American." What varied and thrilling experiences he passed through as the "making" was in progress. How very many sides of our national life he has touched! I often laugh inwardly as I think of his experiences as a public speaker. Once in a political meeting out on Long Island, a man arose in the crowd and bluntly asked him what church he belonged to. Mr. Riis could not conceive what the man was driving at. He cogitated slowly for a moment, and then replied: "My friend, I'll let you

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THE FAMILY

THE METHODIST MAID

MARY ELIZABETH CLOUD.

Young Barbara listened to the words of life
Dropped from the Preacher's lips; her dark
blue eyes
Hiding, like early violets, beneath
Her Methodist bonnet.

Then as Barbara sang,
A lilting strain, joyous and quivering,
Breath of some skyward lark, came float-
ing in
And mingled with the notes.

Now on an eve,
The youthful Preacher sought, as oft his
wont,
The cottage cheer. 'Twas in the June, just
when
The tall wheat filled the glades, topped here
or there
With saffron poppies, and the whip-poor-
will
Waked the lone creek, while willow root-
lets played
Like rosy fingers on the water-lutes
Near the white hawthorn.

Glad, the cottage green!
Or here or there, swift, opal butterflies,
Gay, clustering pinks and yellow bar-
berries,
Fair lady slippers, golden buttercups
And climbing woodbine, all in company.

With many a heartsome word, the sire and
dame
Hailed the young Preacher. "Would he
rest beneath
The great elm branches? Was it well with
him?
And Jared it well, the work of the Lord
Christ?"
The cheery dame, with ready courtesy,
Putting aside her reel and whirling flax.

Now Barbara gave the tea from dainty cups
Blue as the harebells; now the creamy
milk
With meadow-fruits. And winsome was
the maid,
Her blushes ruddy as the sunset tints.
As wilding roses trembled on her breast,
The youthful Preacher thought the sweetest
rose
Was Barbara.

And thrilling lore, his own,
Of wild and peak. The Shepherd's lost
ones brought;
His head oft pillowed in the poor man's hut
Or on the woli's dark path; the midnight
sky
His starry roof-tree. Nothing e'er to him,
Cold winds or weariness or worldly good,
Could he so tell of the great loving Christ.

The while the maid listened with yearning
heart.
To her pure thought this were a lovely task.
Full sweet the close as, kneeling with his
flock,
The Preacher begged that God would keep
each one,
The old folks oft breathing from lifted
hearts
Some glad "Amen!"

O fleeting twilight hour!
Now to the heaven came the star of love;
The robin warbled calling to his mate;
Through all the hushing skies the swallows
wheeled,
Seeking the eaves; and o'er the clover
wastes
The herder's song thrilled all the listening
air;
Light shadows folded and the village bells
Chimed low like joyous dreams.

Then at the gate
The two stood lingering, the maiden, shy,
Yet all the time her eyes were speaking. So
When the young Preacher asked the maid
to leave
The dear old folk and go with him, his own,
The maiden said, "I'll go."

Front Royal, Va.

What is needed for happy and effectual
service is simply to put your work into the
Lord's hands, and leave it there. Do not
take it to Him in prayer, saying, "Lord,
guide me; Lord, give me wisdom; Lord,
arrange for me," and then arise from your

knees, and take the burden all back, and
try to guide and arrange for yourself. Leave
it with the Lord, and remember that what
you trust to Him you must not worry over
nor feel anxious about. Trust and worry
cannot go together. — *Hannah Whitall
Smith.*

Thoughts for the Thoughtful

A duty well done and systematically car-
ried out becomes easy, while only occasion-
al response is a struggle every time. — *Rev.
J. R. Knodell.*

My life is so strangely free from all trial
and trouble, that I cannot doubt my own
happiness is one of the talents entrusted to
me to "occupy" with, till the Master shall
return, by doing something to make other
lives happy. — *Charles L. Dodgson.*

It is a Dutch proverb that "paint costs
nothing," such are its preserving qualities
in damp climates. Well, sunshine costs
less, yet is finer pigment; and so of cheer-
fulness, the more it is spent, the more it re-
mains. — *Ralph Waldo Emerson.*

There is a bird, it is said, that will never
learn the song his master will have him
sing while his cage is full of light. He lis-
tens and learns a snatch of this, a trill of
that, a polyglot of all songs in the grove,
but never a separate and entire melody of
his own. But the master covers the cage,
makes the way all dark about him, then he
will listen to the one song he has to sing,
and try and try again until at the last his
heart is full of it; then when he has caught
the melody, the cage is uncovered. — *Rev.
Robert Collyer.*

You say of a certain person that he is
just, implying you don't quite like him.
You say of another person that he is gener-
ous, meaning that you do like him. It is
because of that which he does beyond what
he is obliged to do. If there is any life
where this applies with the utmost force it
is to the religious life. Your piety must
make the cup overflow. If you do exactly
your duty and nothing else, your life is no
comfort to you and little help to any one
else. You want something of joyousness
and freedom in it, and then it tells. — *Alex-
ander McKenzie, D. D.*

She spoke of those who had walked with
her long ago in her garden, and for whose
sake, now that they had all gone into the
world of light, every flower was doubly
dear. Would it be a true proof of loyalty
to them if she lived gloomily or despond-
ently because they were away? She spoke
of the duty of being ready to welcome hap-
piness as well as to endure pain, and of the
strength that endurance wins by being
grateful for small daily joys, like the even-
ing light, and the smell of roses, and the
singing of birds. She spoke of the faith
that rests on the Unseen Wisdom and Love
like a child on its mother's breast, and the
melting away of doubts in the warmth of
an effort to do some good in the world. —
Henry Van Dyke, D. D.

Sins unconfessed and not set straight are
hindering a mighty work of God in many a
man and woman today. David tried not
confessing his sins to God, and we know
the misery he experienced. He says in the
Thirty-second Psalm, "When I kept sil-
lence, my bones waxed old through my
roaring all the day long. For day and
night Thy hand was heavy upon me." At
last he came to his senses; he confessed his
transgressions, and the Lord forgave the
iniquity of his sin. Then God wrought

mightily in David, and the Thirty-second
Psalm, and the Fifty-first Psalm, and many
another psalm that has comforted and edi-
fied the children of God for nearly three
thousand years, are the result. — *R. A. Tor-
rey.*

There is somewhere a high table-land of
the soul whence there blows now and then
upon our life a breeze of inspiration. We
hardly understand it, but we know that
our life must be breathed into, or inspired.
One who has a fancy for sailing a boat will
see how it is. There are times when the
sails lie idle and unmoved. Suddenly there
comes a stirring of the air, and the sails be-
gin to flutter, and soon they are spread joy-
ously in the wind. Or it is in the night
time, when the sleeper wakes and marks
how still the world is. Now the curtains
begin to stir, soon the shutters rattle, and
ere long the house itself is vibrating. There
are high moments of the soul, when every
sluggish element is set in motion, when all
that is within us is awake and eager to be
at work. It is the Spirit of God rebuking
our indolence, and bidding us go forward.
After faith and conviction there must needs
come inspiration and feeling. Blow, O
Wind of God, upon the sails of our faith,
that we may feel and stir and be inspired to
do our best! Let no man despise those
high moments of his Christian life when
feeling grows strong and there is "a sound
of a going." Better a cockleshell that
moves with wind and wave than "a paint-
ed ship on a painted ocean." — *Forward.*

"Several years ago," said he, "I was
walking, one autumn afternoon, through
that lovely Scottish glen, the Pass of Killie-
crankie. To my sorrow, its charms at the
time seemed irretrievably spoiled by the
formation of a railway. Many of its grace-
ful trees had already fallen. The engineers
were blasting its rocks, gashes were being
made in the wilderness of wild bracken,
the bare, naked piers of a viaduct were half
erected. Trails of ivy had been torn from
their holdings. Formal embankments
were being raised, and artificial bridges
were in the course of being built, which
appeared fatally to mar all natural grace.
There was nothing but havoc on every side.
The glory had departed.

"This last autumn," he continued, "I
happened, in my holiday again to visit the
same part of the country, including this,
what I had thought hopelessly desecrated
ground. To my astonishment the old van-
ished beauty was singularly restored. The
gaps, so disfiguring a few years previous,
were refilled. The banks were already
clothed with broom and gorse, and the
white-stemmed birches were afresh waving
their green or golden tresses. The rocks
which had been scarred, were tapestried
with lichen; the grassy slopes and knolls,
so denuded and bare, were again dotted
with clumps of native heather and group-
ings of fern. The very bridges spanning
the hollows, which seemed on the former
occasion the most glaring offenders, were
festooned with ivy. It was altogether a
unique and unexpected vision — a resur-
rection of loveliness. The scene indeed had
been altered. The former charm of seclu-
sion had specially been sacrificed. But
Nature had wonderfully reasserted her
power of restoration. The God of Nature,
through this illuminated page, illustrated
and interpreted my text — 'He healeth the
broken in heart, and bindeth up their
wounds.' . . . The healing hand of
Time has passed into a proverb. Like that
favored spot I have sought to describe, the
seams and gashes of the smitten soul will
in due season be restored. The angels of
resignation and consolation are commis-

sioned to weave a garment for 'the spirit of heaviness' and to 'give beauty for ashes.' — *J. R. Macduff, D. D.*

Read, sweet, how others strove,
Till we are stouter;
What they renounced,
Till we are less afraid;
How many times they bore
The faithful witness,
Till we are helped
As if a kingdom cared.

Read, then, of faith
That shone above the fog,
Clear strains of hymn
The river could not drown,
Brave names of men
And celestial women
Passed out of record into renown.

— Emily Dickinson.

A GIFT OF GRACE

OLIVE E. DANA.

"ALICIA'S letter! I must answer it this very morning," said Sidney, as she righted her desk. "There's only one way to reply to that. I always did want to see a Harvard Commencement, straight through. With Alicia, too. And this year's class most of all — there are so many of the Benton boys in it, of our own old class here, besides. Joe Carr, and little Nelson, and the Feltons, and — and Richard Craigie. I shall almost feel as if I were in it, too!"

And Sidney, with brighter cheeks and happier eyes than even the anticipated Cambridge visit would seem to account for, laid down her friend's letter fondly. As she moved it, another letter, making, in its plain, unfashionable envelope, addressed in a stereotyped, vertical hand, an obvious contrast to Alicia's, was disclosed beneath it. Sidney looked at it for a moment, absently.

"Oh, Sara's! Well, that writes itself, too. I can't be in both places; and I won't answer it today. Yes, I've had a lovely year — the first one out of college. And this is going to be the very best of it all."

And with a glance of approval around the dainty chamber she had been tidying, Sidney put away her duster and went downstairs to her mother. She did not find her alone, however, and she greeted the visitor warmly:

"Wherever did you come from, Aunt Persis? We thought you were in Orland."

"So I was, day before yesterday," returned Aunt Persis, promptly. "And for a spell afore that. Part of the time, though, I've been in Waterton, at your Aunt Ella's. But your Aunt Martha's written — her steamer's due now; and she wants me there at Hingham to help her get things going; and after that, all summer, she says. I don't know."

"It will be lovely for you, I'm sure," said Sidney, finding her work-basket. "Maine folks all well?"

"Middlin'," said Aunt Persis, "middlin'. Ella's boys was all three down with the measles when I was there. I thought I'd stay and see 'em through. Ella, she has student boarders all term-time, and it does make a sight of work and care for her — takin' her own family with 'em, too. Ef 'twasn't for Sara, I don't see what she would do. And that hadn't ought to be so, either. Them boys, they do make

a slave of her; though I guess I shamed 'em out of some of it, finally."

"And the housework," went on Aunt Persis, reaching for a towel to hem. "She's extra good at that. I declare, it made me tired myself to see her. Baking a batch o' pies twice a week reg'lar — Tuesdays and Fridays — and she in school, and settin' up nights to tend 'em. And cookies and cake besides. It made you cross to think of it. She wa'n't, though, hardly ever. She's a splendid girl, Sara is. But I do maintain her mother hadn't ought to put so much upon her; and this the very last of her schoolin', too. She graduates at the Classical this month."

"There's one thing, though," she added — and she gave a satisfied and comprehensive glance at Sidney, opposite, in her forenoon freshness and her becoming morning gown — "she ain't pretty — yet. And she don't know she could be."

"Some one ought to show her," said Sidney, much amused.

"Yes," answered Aunt Persis, in entire agreement.

Her look made Sidney uncomfortable — she could not have told why — and presently she took Aunt Persis out to see the tulips.

It was at four o'clock that Sidney met a messenger-boy at the gate when she went out to Helen Capen's lunch. She took it from him when she saw her aunt's name upon it, and went back to say good-by.

"You've signed it a'ready, and paid him, too? Well, you needn't. I've had a nice visit, and you must forelay for the fortnit you've promised us — we shall count on't, both of us. And if you should have a chance to do anything for your cousin Sara, you'll do it, won't you, Sidney? She's done as fur as she could; but there's a good deal she ain't come to, and maybe never will — all by herself."

"Yes'm," answered Sidney, meekly, half-ashamed, herself, for the moment, of having so many of the world's best things, and to such good purpose — "Yes'm," a little doubtfully. Then, to herself: "But I don't see how I can now. Unless —"

But she dismissed the alternative altogether.

Between the perfectly-served courses of Helen's exquisite rose-lunch, however, would come the vision of a girl, younger than those before her, in a dingy gown, rolling paste for many pies, and tending them by the lamp-light; kneading interminable cookies, too, and baking them, of a morning; and washing dishes — always washing dishes. With a book propped before her, and her glasses on — for Sara was nearsighted.

She refused Helen's own lemon-patties because it seemed as if some one had worked very hard to make them; and she could not talk because this other girl — younger than they, and not a bit pretty (she had never had time to be) — would persist in coming before the faces of her class-mates and of Helen herself. But she threw off her pre-occupation after a little, and was as gay and alert as any of them; with something behind her laughter and her repartee, however, that none of them could quite make out.

She came to her mother again next day. "You're willing to spare me the last half of the month, mamma? And to go where I like? Even to Waterton? Yes — I

think — I'm very sure I'd better."

She did not say, "Don't talk about it." But they understood, nevertheless.

It was a week later that a girl of eighteen, very tall and thin, and with quick movements, as if life had been very exacting with her in the matter of time, and maybe of some other things, met the Western train at Waterton at five o'clock. She took Sidney's checks after the first brief greeting, and went at once to have her luggage attended to. But there had been time for a first impression on either hand.

"I didn't think she was quite like that, all over, and all through," was the younger girl's feeling. "So fine! Why, I shall never get near her in the world."

And Sidney wrote to her mother that evening: "I didn't come a minute too soon, mother mine. What that girl — Sara, I mean, of course — has done since supper-time I couldn't mention. Just now she's reviewing for written exams — the barbarity of it, with her rank! But that is only after 'the chores' are done. What she will accomplish tomorrow I don't dare think about. I've heard already of half a dozen things that are to be out of the way before school-time. I'm so glad I know how to do housework, Marmee. It gives me the best possible chance to get at her, and to take a bit of the burden off those round, too-willing shoulders."

But there are houses, and houses. It was true, as Sidney had said, that she had been taught to bear her part at home, and that she was familiar with the necessary routine of living. There had been, too, emergencies of company, or sickness, or of a servant's defection, which had called her domestic skill into more active exercise, and she had felt herself, for the time being, a busy woman. But she had not imagined the demands which "forenoon, and afternoon, and night" made upon one or two people in her aunt's household.

But, as she had said, this gave her the best possible chance with Sara and for her. It was impossible not to be confidential over the dish-washing and the puddings and the dusting. And one thing led on to another till Sara thought there was hardly anything that life had yet given her to settle or wonder about that had been unconsidered; and it was after a little lesson in calisthenics, to straighten the bent shoulders and lift the head carried too far forward upon them, that Sara said suddenly, turning around to her cousin behind her: "I'd do anything in the world — anything — if I could be like you! Just a little, I mean. Of course" — she stopped there, abashed at her own boldness, but Sidney knew.

"Why, you don't need to be like me," she said, brightly. "You're just going to be yourself, your real, best self, that you haven't had time to be or to think about before."

And Sara understood, and was comforted.

At another time she said — Sidney cried afterwards when she thought of it — "It would help me about getting a chance, perhaps, if I looked better. To teach, I mean."

"I think it might," Sidney answered, very gently.

"Only," said Sara — flushing in a way

that told how hard some things had been for her—"only I do hope people won't notice it too much—the difference."

But she need not have been anxious. We are all used to seeing awkward girls transformed into lovely young women on graduation day; and when Sara's name was called for the valedictory, and she came forward—a slender, graceful figure in her white gown, with a crown of brown hair a-top of the small, well-poised head, and with cheeks just faintly flushed to match Sidney's roses at her belt—there was only the hush of approval and expectancy, followed, as she finished, by the heartiest applause of the evening. After that it did not seem strange that people should admire and seek and congratulate her. Nor did it seem, even to Sara herself, an unlooked-for thing that the secretary of the school board should write her, a week later, that she had been elected to the one vacancy in their corps of teachers.

But Sidney had gone then. Alicia had telegraphed: "Come for Commencement parts, Thursday, eleven. Shall meet morning train."

And there had been a summer night's journey, not at all tiresome, an eager welcome, breakfast, a restful sleep, and then—Commencement.

They were a little late, but seats had been kept for them, and those were Richard Craigie's eyes that followed her, with something more than friendly recognition in them, all through the opening parts. His own oration was among the last, and he came to her as soon as the audience had been dismissed.

"I've looked for you all the week," he said, "till last night I saw your brother. He told me all about it, and—and you. He knew I hoped—why, you are willing to tell me, Sidney?"

He caught his breath quickly, and waited for her answer.

And Sidney, trembling as if the question somehow meant a great deal, said, softly—"Yes!"

Augusta, Me.

The Sinful Brother

IT was at a certain church meeting, and the good bishop was calling for reports. He had a rather stern, sharp manner which sometimes jarred a little on the nerves of the more timid. By-and-by he came to Brother B., a lay delegate.

"Brother B., what is the spiritual condition of your church?" demanded the bishop, briskly.

"I consider it good," said the brother.

"What makes you think it is good?" went on the bishop.

"Well, the people are religious. That's what makes me think so."

"What do you call religious? Do they have family prayer?"

"Some of them do and some do not."

"Do you mean to say that a man may be a Christian, and not hold family prayer?"

"Yes, sir; I think so."

"Do you hold family prayer?"

"Yes, sir," returned the brother, quietly.

"And yet you think a man may be a Christian and not hold family prayer?"

"I have a brother who is a better man than I am who does not hold family prayer."

"What makes you think he is a better man than you are?"

"Everybody says so, and I know he is."

"Why does not your brother, if he is such a good man, hold family prayer?" thundered the bishop.

"He has no family," meekly answered the brother.—A. J. B., in *Harper's*.

A HYGIENIC HOME

My wife and I are trying hard

To live on healthful diet;
We read the food chart by the yard,
And run our kitchen by it;
We've banished from our bills of fare
All that such guides condemn;
True hygiene is all our care,
As planned and taught by them.

For breakfast, coffee is tabooed,
Hot cakes and eggs forbidden,
And milk, since it is oft imbued
With germs profuse, though hidden;
Bread is unwholesome, so is steak;
Submissive to our lot,
Oatmeal and graham gems we take,
And drink boiled water, hot.

For dinner, soup will never do,
And oysters, typhoid nourish;
Salads, entrees, and ices, too,
Are mere dyspeptic flourish;
Potatoes (by the last advice)
Are poisonous, we're told;
We eat rare meat, chopped fine with rice,
And drink boiled water, cold.

For supper—some professors teach

'Tis best to go without it,
But since discretion's left to each,
We take our choice about it;
On chicken, waffles, tea and cake,
We are forbid to feed;
But gluten waters, cocoa (weak),
And prunes are all we need.

It grieves us much our friends to view;
So reckless in their diet;
Our wholesome menu we pursue,
And beg of them to try it;
But appetite's ungodly sway
Their nature so enthalls,
We cannot get a guest to stay
Within our healthful walls!

—Priscilla Leonard.

A Living Girl

IT was twilight on a warm May night. The children were playing in the quieter avenues of the western part of our city. The electric lights shone white among the pale green of the young leaves, and the "bluish" shadow of evening stole silently over everything. It was an hour for dreamy melancholy. I was a lone woman—sadly alone. Even the children's laughter had a far-off sound in it, for I had no part in their childhood life, and they had none in mine. I had narrowed down to my own little narrow circle of friends; of these some were busy, and some were gone away. I was tasting the life of a "boarding-house hermit."

A light, brisk step joined me. It was a neighbor's daughter. I had met her frequently in street-cars, drawing-rooms, and in the church we both attended; a bright, wholesome-looking young woman, with a face that, if not always smiling, was at least always warm with sympathy. I watched her now more closely as we went down the street. The children stopped in their play to look at her as she passed. Loving little child-smiles enwreathed their sweet young faces.

"Good evening, Tommy, Johnny, Mary, Andrew," etc., as we passed the little groups.

"Why, Miss Arnold, do you know the name of every child in the West End?" I asked.

"Pretty nearly."

"How ever do you get to know them?"

"Oh, I have a Sunday class. They come to see me Saturdays, and bring their little friends, and I don't know just how I get to know them all. I wink at them in the street-cars, grin at them, and somehow we get acquainted."

We passed on. A poorly-clad man and woman approached. The woman looked at my companion wistfully. The man would have passed without speaking. But Miss Arnold recognized them suddenly, stopped, shook hands cordially, inquired about the children, each by name. I watched her more interestedly than ever. There was no touch of patronage in her manner. She was the same girl I had seen in the drawing-room. With the same spontaneous, natural manner she greeted these people as if they were old friends.

We passed on again into a poorer district of the city. As I had no particular object in my walk, I accepted the invitation to accompany her. The evening shadows were thickening in the narrow streets, but the little ones were still out at their play. We climbed narrow stairways to stuffy rooms, where crippled old women sat, looking out over the roofs of the city. We visited cheery little parlors, where the struggle to make both ends meet had not put out all the sunshine. We visited a pair of lonely little women, who, while maintaining themselves independent of charity, yet were too poor to afford books and magazines, and other such luxuries. To these I noticed Miss Arnold had a new book to lend, and some current magazines. I had all the newest things in books and magazines stored up on my shelves at home, but I had not thought of using them, except to lend to the friends of my own set, who had a multitude of other interests to occupy their time. Yet how much sunlight Miss Arnold seemed to bring into these two quiet, gray, uneventful lives. How gladly every one greeted her! Poets have written fondly of daisies springing up in maidens' footprints. I saw no daisies in the narrow streets that night, but I saw smiles follow the footsteps of one girl, genuine heart-smiles, that were fair as any daisies. I understood better the meaning of the poet because of the girl at my side.

That night I sat by my window and thought. Was my life lonely? Was it narrow? Whose fault was it? True, I had not wealth to distribute. I had little money to give, and not a great amount of discarded clothing. But I might have given a little of myself. Was I lonely at times in my boarding-house home? Others in that great city were lonely, too, and in cheering their loneliness I would have forgotten my own. There were many people who were not poor enough to need one's left-over soup, yet they led narrow, toilsome lives, and would be glad of a cheery caller, a bright book or paper, a little Christian sympathy. I had read of beautiful women in books who reached out and touched the lives of those around them. But now I had had a lesson from a living girl. No parade in her efforts. In fact, they were not efforts. These people were simply among her friends. She enjoyed seeing them. They enjoyed seeing her—the same Miss Arnold that people welcomed so gladly in the mansions on the most elegant avenues. Before I went to bed that night I laid aside three of my latest books for the two lonely little souls on X—Street, and that primrose in my crowded window for the dear little old woman above the roofs. Then I decided to take those three little sweet-faced Darwin children out to the park with me next time I went. I could at least afford car-tickets. Evelyn Arnold doesn't know yet that I slept a happier woman that night for my walk with her. Some day I shall tell her.

—Epworth Herald.

BOYS AND GIRLS

THE TWO SIDES OF IT

There was a girl who always said
Her fate was very hard;
From the one thing she wanted most
She always was debarred.
There always was a cloudy spot
Somewhere within her sky;
Nothing was ever quite just right,
She used to say, and sigh.

And yet her sister, strange to say,
Whose lot was just the same,
Found something pleasant for herself
In every day that came.
Of course, things tangled up sometimes
For just a little while;
But nothing ever stayed all wrong,
She used to say, and smile.

So one girl sighed and one girl smiled
Through all their lives together;
It didn't come from luck or fate,
From clear or cloudy weather.
The reason lay within their hearts,
And colored all outside;
One chose to hope and one to mope,
And so they smiled and sighed.

—Selected.

THE CROW THAT WASN'T AFRAID

A STORY of some crows that bothered Farmer Grandpa by digging up his corn is told in *Primary Education*:
"I believe they laugh at my scare-crow," grandpa said.

"Yes, they do — I heard 'em!" Perley cried. "They got together in a regular conflagration [Perley meant congregation] and laughed out loud — oh, very loud! 'Caw! caw! caw!' If that isn't their way of saying 'haw! haw! haw!' then I'm mistaken."

Grandpa smiled.

But it got to be no smiling matter at all. Things began to look serious, indeed, out in the corn patch. At last grandpa hit upon a device. He came into breakfast one morning looking quite satisfied and happy.

"Got who, David?" dear old grandma asked.

"The crows — every mother's son of 'em! Let 'em dig up my corn rows now if they want to! I've spread that enormous blue umbrella that the whole family used to go to meeting under when I was a boy. I've got it out there in the middle of my corn patch, looking like a giant mushroom."

"Or a circus tent," put in Perley, gleefully. He had been walking all around the corn patch in a triumphal procession of his own.

"I guess they'll laugh o' the inside of their mouths now!" he exulted.

But that noon, at dinner-time, Perley came in out of the blazing sunlight with his little red, moist face drawn down lengthily. He waited till after grandpa asked the blessing and filled all the plates. It was hard work to "break it" to grandpa; but, when you had a thing to do, you had better do it before you began on your mashed potatoes and chicken. It was good reasoning, and Perley straightened in his chair.

"Grandpa," he said, solemnly, "there's

a crow sitting under that umbrella down in the corn patch. I saw him. He looked real cool and comfortable, out o' the sun."

JIMMY AND THE TOADS

COMING along our street the other day, I saw three little boys stoning a toad. Before I could speak, Professor Selton came by and said, "Why, Jimmy, what have you there? A common toad? Just what I want tomorrow for my lecture at the summer school," and he skillfully picked up the toad. "By the way," he added, "tomorrow I shall need some help with my toads. Can't you three come down to the university and help me?"

I never saw Jimmy look more surprised, but he managed to say he could, while the others barely nodded. "The work is easy," the professor said. "Come to my office at a quarter before three sharp, and I'll tell you what to do."

I was disappointed that he did not speak to the boys about their cruelty, but decided he thought it better to wait until he should have them alone.

When I went to the lecture the next day I expected to meet those boys coming out of Professor Selton's office looking so ashamed and so sorry and — well, looking as if they never wanted to see a toad again. Surely Professor Selton, fond as he was of toads, would talk to them, I thought.

The very first thing I did see when I entered the university was those same boys, not, however, hurrying out the side door, but in a little procession entering the lecture room and, yes, actually mounting the platform! Professor Selton himself was at the head of the line. Each boy carried in his hands a large box made of glass and wire netting. Every box had a toad in it, and each boy put his box on the table and took a chair which Professor Selton placed in front of the box.

I could not see that the boys were the least help; they watched the toads, to be sure, but what was the use of doing that? The toads couldn't get out. Just as Professor Selton was ready to begin his lecture, his assistant came in with an insect-net and two small boxes. The end of the insect-net was black with flies, which he emptied into Jimmy's box. Lifting the glass top of each of the others, he put in something from the pasteboard boxes, but I could not see what it was.

Professor Selton told us a great many interesting things about toads, but those boys simply sat and stared at their toads. Jimmy Ashley looked up only once, and that was when the professor said something I could hardly believe. "If house-keepers would keep tame toads," he said, "they would do away with their endless bother about flies. Toads are better than all the fly-traps and insect-powders ever invented."

Very soon after saying that he closed his lecture and turned to the table. "These boys," he said to the class, "have been keeping count of what their toads have eaten during the hour. Johnny's toad has potato-bugs in the box. How many has he eaten, Johnny?"

"Not any," answered Johnny, despondently.

"Tom's has elm beetles. What is his record?"

"Twenty-eight," was the reply.

"And Jimmy's has flies. Has he eaten a good many?"

"Sixty-six!" said Jimmy, triumphantly.

Then Jimmy got up and sidled over to the professor. "He ate something else," he said, in a loud, impressive whisper. "He ate his skin!"

"When? This last hour? Why didn't you tell us what he was doing?" asked the professor, eagerly.

"I couldn't stop," answered Jimmy. "I was afraid I'd lose a fly."

The professor looked a bit disappointed; then he laughed. "Never mind," he said. "You have seen something that perhaps none of the class have ever seen or ever will see. Tell us about it."

"It wasn't much," said Jimmy. "His old skin began to crack — began right on the back of his head — and it cracked all down his back, and then it came off."

"In strips?" asked the professor. "Or was it in little pieces?"

"Oh, no; like — like — like a glove," said Jimmy. "Then he rolled it up and swallowed it." The children were listening eagerly.

"That's all right," said the professor. "It is just what toads do. When they outgrow a suit they take it off and pack it away in that easy fashion." Then he wrote on the blackboard the records, and for Jimmy's toad he wrote:

66 Flies.

1 Spring Suit.

Everybody laughed, even Jimmy.

As I was leaving the lecture-room I heard Jimmy ask the professor about tame toads.

"The best way, I think," said Professor Selton, "would be to take a piece of wire screen cloth and roll it to make a circular pen about a foot and a half across and of the same height. If you put that down on the ground by the back screen door your toad will eat the flies so that you will not have half the bother about that door you do now." As he said this his eyes were merry.

Jimmy smiled. How did the professor know his trials over that door?

"You'll have to be careful about food and a bathing-place, you know," added the professor.

"Yes, sir," said Jimmy, "but all that wouldn't be so much bother as keeping out the flies without the toad's help. May I take the toad with the summer suit on? I'll take real good care of him and bring him over whenever you want him." — GERTRUDE L. STONE, in *Youth's Companion*.

Bits of Fun

"Pooh!" said Daisy, scornfully. "The idea of your being afraid of a poor old house-dog! Why, he eats out of my hand!" "I don't doubt it," replied Burroughs, dubiously, "but what I am afraid of is that he may take a notion to eat out of my leg."

—Queen Alexandra, when Princess of Wales, says *Good Words*, came one day upon a tiny mite of a boy crying piteously. He was in charge of a fat and comfortable old lady, who seemed quite unmoved by his grief.

"What is the matter?" inquired the Princess, who is very fond of children. "Is he ill?"

"Wall, mam," said the comfortable old lady, "he isn't hexactly ill, but no stom-ach can't stand nine buns."

THE SUNDAY SCHOOL

REV. W. O. HOLWAY, D. D., U. S. N.

Third Quarter Lesson I

SUNDAY, JULY 6, 1902.

EXODUS 16:4-15.

THE GIVING OF MANNA

I Preliminary

1. GOLDEN TEXT: *Give us this day our daily bread.* — Matt. 6:11.

2. DATE: B. C. 1491 (B. C. 1300, according to Brugsch).

3. PLACE: The Wilderness of Sin, in the Sinai peninsula.

4. HOME READINGS: *Monday* — Exod. 16:1-15. *Tuesday* — Exod. 16:16-26. *Wednesday* — Exod. 16:27-36. *Thursday* — Num. 11:1-9. *Friday* — Deut. 8:1-10. *Saturday* — Psa. 78:12-25. *Sunday* — John 6:24-35.

II Introductory

Our lessons go back to the Old Testament narrative of the Israelites after they had been brought out of Egypt. The camp on the shores of the Red Sea had been broken up, and the vast host, with their herds and cattle, had entered the verdureless desert known by the name of the Wilderness of Sin — an area of utter, unrelieved desolation. The soil is described by travelers as "baked and glowing; the sky beautifully blue, but hot and cloudless; travel is almost intolerable, especially to newcomers." Exposed to the blinding glare of the sun, the Israelites toiled wearily on, their wives and children fainting under the intense heat. Ere long a discovery was made that sent dismay through the host, and excited anew the murmurs and accusations against Moses which had broken out so fiercely at Marah. Their stock of food was exhausted; no supplies were near; famine stared them in the face. Seeing no alternative but starvation, and forgetful utterly of God's special mercies to them in the past, they expressed bitter regrets to Moses that they had not fallen by the swift stroke which fell upon the Egyptian first-born, by the side of "the flesh-pots and in the midst of abundance of bread," rather than to have been led forth to whiten the desert with their bones. In this emergency God again intervened. He communicated to Moses His gracious purpose to rain from heaven a daily supply of bread for the people, a double portion of which was to be gathered and prepared every sixth day, lest the Sabbath be infringed upon; and the spiritual purpose of this provision would be to "prove them, to see whether they will walk in My law or no." This beneficent arrangement was announced to the people by Moses, who also informed them that their murmurings had been heard by God, against whom they were, in truth, directed; and that on that very evening the Lord would give them special proof, in the miraculous supply of quails, that it was by His hand that they were led forth from Egypt; and in the morning, in the abundance of bread that should fall upon the encampment, as also in some special manifestation of Himself in the cloudy pillar, they should "see the glory of the Lord" — all of which came true.

III Expository

4. I will rain bread from heaven — known as "manna," and described in verses 14, 15, 31 as a small grain as fine as hoarfrost, resembling coriander seed in shape, and tasting like waters made of honey. So similar was it to a natural product called "manna," well known in Egypt — the sweet, gummy exudation of the turlia, or tamarisk tree, caused by the puncture of an insect — that the Israelites, when they saw it, immediately called it by that name. But the points of difference between the natural manna and the miraculous are so numerous and striking as to prevent any identification. Thus, the tamarisk manna is gathered only in May and June, and the product is scanty; whereas the manna given by God to the Israelites was gathered daily, the Sabbaths excepted, throughout the year (a double quantity falling every sixth day for forty years, and in quantities sufficient to feed a nation of at least one million, six hundred thousand persons. The natural manna was gummy, and could not therefore be ground and made into cakes — could only be used as a condiment; whereas the supernatural manna was farinaceous, and could be ground, baked or boiled. The natural manna will keep for years; the supernatural becomes putrid in a night, etc. Another theory is that the manna of the Bible was the "edible lichen," which has fallen in showers in various parts of the earth at certain times, and which, according to Dean Stanley, agrees more nearly with the Mosaic account than the tamarisk manna; but after the closest study of all the theories advanced, "nothing remains," says Vaihinger, but to regard the manna as a miraculous gift for the support of the chosen people." Gather a certain rate (R. V., "a day's portion") every day. — They were to receive every day their daily bread, taking no thought for the morrow. **That I may prove them.** — The desert was to be a training school for the nation — a training in faith and obedience (Deut. 8:3). They were to be fed with manna daily, that they might know that "man doth not live by bread alone, but by every word that proceedeth out of the mouth of the Lord doth man live."

When means hold out, it is easy to be content. While their dough and other cakes lasted, while they were gathering of the dates of Elim, we hear no news of them. Who cannot pray for his daily bread when he hath it in his cupboard? But when our own provision fails us, then not to distrust the provision of God is a noble trial of faith. They should have said, "He that stopped the mouth of the sea, that it could not devour us, can as easily stop the mouth of our stomachs. It was no easier matter to kill the first-born of Egypt by His immediate hand than to preserve us. He that commanded the sea to stand still and guard us, can as easily command the earth to nourish us" (Bishop Hall).

5. On the sixth day — the day before the Sabbath. On this day a double quantity of the manna was to be gathered; it is assumed that the supply was doubled on this day. **They shall prepare** — by grinding or bruising it, so as to adapt it to the purposes of cooking. Incidentally from this command we learn that the manna required preparation to fit it for food, and also that the obligation to keep the Sabbath holy antedated the precepts of Sinai.

Notice some points of analogy between the manna and Christ: (1) It was indispensable. Israel would have perished without it. Compare John 6:53. (2) It was a free gift, "without money and without price." Compare Isaiah 55:1; Rom. 6:23. (3) It had to be gathered; had the Israelites refused to gather it, or not thought it worth while to do so, what use would it have been to them? Compare John 5:40. (4) It had to be gathered daily, that the people might not lose the sense of their sole depend-

ence on God. So we need to come to Christ every day for fresh grace, not trusting in what we did yesterday, or felt last week. (5) It had to be gathered early, before the sun melted it. So to secure our spiritual food we must seek it in the morning of life, and in the literal morning of each day we live, before business or pleasure prevents our getting it at all. "Those that seek Me early shall find Me." (6) There was enough for all. See the "every one" of Isaiah 55:1; the "all ye" of Matt. 11:28; the "whosoever" of John 3:16; and Rev. 22:17 (E. Stock).

6. Moses and Aaron. — They now proceeded to still the murmurs of the people against themselves and against God, by communicating the Divine plan for their sustenance. **That the Lord hath brought you.** — A proof was to be given that very evening, in the miraculous supply of quails, that no merely human leadership had accomplished their deliverance and was directing their movements; that their true leader was Jehovah.

7. Ye shall see the glory of the Lord — referring, probably, to both the manna, which appeared the next morning, and an unusual appearance in the cloudy pillar by which He demonstrated His appearance in some awe-inspiring way (verses 9, 10). **He heareth your murmurings.** — This was a pertinent and important lesson for the people — that to murmur against the servant was to murmur against the Lord Himself.

When we begin to fret and be uneasy, we ought to consider that God hears all our murmurings, though silent and only the murmurings of the heart. Princes, parents, masters, do not hear all the murmurings of their inferiors against them, and it is well they do not, for perhaps they could not bear it; but God hears, and yet bears (M. Henry).

8. In the evening flesh to eat — the quail, a migratory bird, resembling the partridge. Says Murphy: "The miracle consisted in bringing the quails at the stated time to the required place, and in sufficient numbers for the supply of a large host; and in announcing beforehand their arrival." **Your murmurings are not against us.** — This was a lesson that would bear repeating. It needed to be constantly impressed upon them that to distrust and complain against the leaders appointed by God, was to rebel against God.

Some people are always "out of sorts." The weather is always just what they don't want. I met one of these men awhile ago, a farmer, who raised all manner of crops. It was a wet day, and I said, "Mr. Nayling, this rain will be fine for your grass crop." "Yes, perhaps; but it is bad for the corn, and will keep it back. I don't believe we shall have a crop." A few days after this, when the sun was shining hot, I said, "Fine day for your corn, sir." "Yes, but it's awful for the rye. Rye wants cold weather." Again, on a cold morning, I met my neighbor, and said, "This must be capital for your rye, Mr. Nayling." "Yes, but it is the very worst weather for corn and grass. They want heat to bring them forward" (Dr. Todd).

9, 10. Moses spake unto Aaron — who was his mouthpiece in dealing with the

Eczema

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people. Come near before the Lord — that is, before the visible symbol of His presence, the pillar of cloud and flame. The glory of the Lord appeared in the cloud. — Says Bush: "The Shekinah appeared in a new aspect. An unwonted, glowing, fiery brightness appeared in the guiding pillar, which on ordinary occasions presented to the eye merely an opaque, towering mass of cloud, in which the Divine Majesty was supposed to dwell and did dwell."

11, 12. The Lord spake unto Moses. — "He made known His ways unto Moses, His acts unto the children of Israel." He promises now not to punish them for their murmurings, but to relieve their hunger. Ye shall know that I am the Lord. — Says Murphy: "The instruction of His people is a primary object with God. He has gifted them with reason, and He expects to be served with the understanding and the will. This can be done only so far as they know Him to be God, the Eternal and the Almighty, to be Jehovah, the Creator and Upholder of all things, and to be their God, to whom they are reconciled through His pardoning, redeeming and quickening mercy. It is manifest that every event in His gracious dealings with them is a step in the process of their spiritual training. This alone will explain the various preparatory steps in this miraculous interposition."

13. The quails came up — exhausted from their long flight across the Red Sea from Central Africa where they usually winter. Covered the camp — dropping from exhaustion. Diodorus says that "the inhabitants of Arabia Petraea were wont to prepare long nets and spread them near the coast for many furlongs, by which means they caught a great quantity of quails, which were in the habit of coming in from the sea." The dew lay — implying a heavy, noticeable fall of dew.

14, 15. When the dew . . . was gone up — drawn up by the sun's heat. Small round thing — like tiny, white, round seeds, sweet to the taste (verse 31). They said . . . It is manna. — The R. V. corrects this reading to: "They said . . . What is it?" The thing puzzled them. They did not know what it was, and had no name for it. This is the bread — R. V., "It is the bread."

How richly in the desert Israel fared,
By God's own hand with food angelic fed,
Which with the dew around the camp was shed.
That other dew, brow-drenching, they were spared
In tilling thorn-cursed ground — sad burden shared
By all for Adam's sin; but ate their "bread"
As from a table in the desert spread,
Without their labor, or their thought "prepared."
So God's salvation, the true bread from heaven,
In rich completeness is before us set,
Fresh with the Spirit's dew, and freely given;
But not without the labor of Another,
Tolls, tears, and thorny crown, and bloody sweat,
Of Him who is God's Fellow and man's Brother.
(Richard Wilton.)

IV Illustrative

1. Quails not unfrequently pass over the Sinai peninsula in great migratory swarms, on their way from the interior of Africa, in the late spring. They fly, as a rule, in the evening, and always before the wind, keeping near the ground — birds of the earth rather than of the air, as Pliny remarks. Exhausted with their journey, they are easily killed with sticks, or caught in nets, or even by the hand. They were eaten, in many cases, merely dried in the sun and salted, without being cooked — the monu-

ments furnishing pictures of the process (Geikie).

2. There was an edible lichen which sometimes fell in showers several inches deep, the wind having blown it from the spots where it grew, and carried it onwards. In 1824 and 1828, it fell in Persia and Asiatic Turkey in great quantities. In 1829, during the war between Persia and Russia, there was a great famine at Oroomiah, southwest of the Caspian Sea. One day, during a violent wind, the surface of the country was covered with what the people called "bread from heaven," which fell in thick showers. Sheep fed on it greedily, and the people, who had never seen it before, induced by this, gathered it, and having reduced it to flour, made bread of it, which they found palatable and nourishing. In some places it lay on the ground five or six inches deep. Many of the particles were as large as hailstones. It was gray, and sweet to the taste, and made excellent bread. In 1846 a great manna rain, which occurred at Jenischehr, during a famine, attracted great notice. It lasted several days, and pieces as large as a hazel nut fell in quantities. In 1846 another rain of manna occurred in the government of Wilna, and formed a layer on the ground three or four inches deep (Geikie).

N. H. Conference Seminary

THE committees appointed by the New Hampshire Conference to visit the Conference Seminary at Tilton gladly availed themselves of the honor conferred, and in June spent two days at this beautifully located institution. The visit was in every way satisfactory to the committee. Everything was found in excellent condition.

President Plimpton has the school well in hand, being assisted in his work by an able corps of teachers. The different classes visited showed faithful work on the part of the pupils. The courses of study are arranged to give young men and women an excellent fit for any college, or, if preferred, commercial courses give an equally good fit for business. Well-supplied laboratories, library and reading-room are at the command of the scholars. Four literary societies give ample opportunity for development along this line, while lawn tennis, basket ball, and other out-door games, are available for physical development. A trained nurse resides in the building. The recently adopted one-hundred-dollar plan for those who must work their way, is proving a success. All hail to the institution that extends to the poor boy

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MRS. E. H. THOMPSON,
For the Committee.

Epworth League Department

Edited by REV. MATTHIAS S. KAUFMAN, D. D.

The Fire-cracker Vote

In the distance we already hear the small boy's unmusical horn and smell the gunpowder of patriotism. Once more the anniversary of our national birth is at hand. Almost as one man our people are rising to celebrate. Thanksgiving is a family day. It brings unbounded joy to some hearts, while it plunges others into deeper depths of loneliness. Christmas is a day of gladness, but it is distinctively a religious festival into whose truest spirit many cannot enter. But the "glorious Fourth" might be called a unanimous day. All citizens of this the greatest republic ever known and the foremost nation of earth, have an abiding interest in the government that gives them protection. From the stately flagpole of the palace tower to the plump, dirty little hand of the tenement doorstep, our noble banner is "a thing of beauty and a joy forever." On the strong pole its stripes are wide; in the hand of the foreigner's baby, only as a thread, but the story of each is the same.

A Radical Ingredient

Patriotism is a cardinal virtue. See Sir Walter Scott's "Lay of the Last Minstrel," canto sixth, for a captivating expression of its essential significance. It can flourish only when nourished by genuine gratitude. A man was standing in the lobby of the Equitable Building in New York city when he spied on the floor a scrap of paper. Picking it up, he discovered that it was a certificate of deposit for more than eighteen thousand dollars. It almost took his breath. "Someone must be out of his head with anxiety," thought he. At once he published the find right and left, so that the owner might speedily learn of it and be set at ease. As a result, there soon came panting into the finder's office a little fat man agitated all over. Recognizing him as the owner, the gentleman, smiling pleasantly, handed over the lost certificate, expecting, of course, some word of appreciation. But it came not. To his utter astonishment there came instead the rebuke: "Why didn't you take this to the bank? You have caused me a great deal of trouble." No gratitude in his heart, no commendation on his lips. Surely this is not the spirit of patriotism, for it is full of appreciation. A patriot is not unduly exacting, but generous and magnanimous.

A Mushroom Impulse

True magnanimity grows up out of a deep rich subsoil. When a man intelligently gives himself for the rescue of others, the spirit that prompts him has not sprung up suddenly. Out of sight in the hidden depths of the soul it has been gathering strength for some unexpected emergency. When the exigency arises, it comes to the surface. Nicholas Doyle, working in a printing-office at Brunswick, N. Y., was known as the printer's "devil." No one would have predicted that he was capable of any great deed. But, as events proved, by the subsoil of an unselfish nature there was being fed the courage and self-sacrifice of which no one had dreamed, not even himself. Suddenly one day it appeared that their building was on fire. It started in the press-room. No one had noticed it. The halls were already thick with smoke. Calmly, but without the loss of a second, he pressed through the smoke, and notified every department above. By this time escape was cut off from the stair-

way, and the only chance for his own life was to jump from the second-story window. This he did, and, strange to relate, was not seriously injured. By his prompt, unselfish daring he saved twenty lives. Was not that real heroism? Whatever a man's position in society, high or low, a willingness to die for others when the necessity comes, is admirable. On the Fourth of July we celebrate not only our independence, but all the virtues that make it possible for a great people to maintain self-government.

Laurel Worthily Won

Upon Columbia's brow is now seen the fairest wreath that ever adorned a great nation. The Government of Washington, Lincoln and McKinley reached the high-water mark of national honor on the 20th of May. "Old Glory" was never more beautiful and more meaningful than when, at high noon on that date, it was "gloriously hauled down" and in its place was run up the Cuban flag of independence. The wild enthusiasm of the citizens was justifiable, as they then entered upon the realization of long-cherished hopes. That was one of the proudest days not only in American history, but of all human history. Then and there was exhibited the Christ-spirit on a national scale. It is sharply prophetic of that approaching period when nations as well as individuals will practice the Golden Rule.

Good Old Times

How natural it is to assume that former times were much better than those in which we live! How may we account for this fallacy? Is it not because we so easily forget the faults of the past and treasure up in memory the merits, while in the present vice and crime are pressed upon our attention and the vast volume of real goodness is kept in the background? We need not close our eyes to the crushing wrongs that exist today. But in spite of every indictment that can be justly brought against us, we may rest assured that our eyes have beheld statesmen as incorruptible, high-minded and pure-motived as ever graced this country in any part of its existence. It is my firm conviction that the ethical sense of this republic was never sounder than at present, that the national heart never before cherished any higher ideals of personal and national character.

Second Childhood

It was exceedingly pathetic to hear an aged man recently, on his dying bed, call for his mother. He was past ninety-four years of age. His mind wandered. In his delirium he imagined he was away from home. And although receiving the tenderest attention of an affectionate daughter, other kind friends, and a trained nurse, he felt abused, and his mind reverted to his childhood's home—that home which mother made, whose light and joy and life she was. To one who lives in memory alone and has nearly broken with the abounding life of God's ever-flowing bounties, the following lines may find hearty response:

"There is no love like the old love —
The love that mother gave us!
We are old, old men, but we pine again
For that precious grace — God save us!
So we dream and dream of the good old times,
And our hearts grow tenderer, fonder,
As those dear old dreams bring soothing gleams
Of a heaven away off yonder."

Youthful Visions

"Your old men shall dream dreams," but "your young men shall see visions." There is something exhilarating in the scenes of glorious living that beckon young people to the heights of life. "Seeing unseen things, the heart sings while the hand works. The vision above lifts the life out of fatigue into the realm of joy and restfulness." Dr. Hillis writes inspiringly of "vision hours" that shape great lives, bring in life's best moods, make good men perfect: "Oh, these luminous hours! These hours of deeper conviction are life's real hours." They prevent us from becoming sordid and transient in our aims, pointing us to those lofty, yet attainable summits where eternity's dawn may ever be in sight. As long as life to be is far grander to our clear sight than anything yet known in the past or present, we may regard ourselves as retaining the vision of youth.

Freedom of Wing

Vacation is again ours. Schools have closed. What a breezy time it is! Thousands of children and young people are now enjoying almost the same freedom as the birds of the air. Away to the fields some are going. Up to mountain slopes others climb. To the bracing seaside thousands of families hasten. Indeed, their thoughts are swifter and less trammelled than wing of fleetest bird. They can do more than cleave the sky. Far beyond the stars they can make their way to the heart of God. Beautiful, blessed summer time!

Miasma

One chief care that is generally exercised is to secure vacation localities free from poisonous features. Is the air pure? Is the water good? Are the surroundings wholesome? These are some practical questions it is wise to ask. Usually it is not difficult to find suitable air. But water often betrays our trust. It may be clear, palatable, cool and refreshing, yet contain some rank poison. Such a well is found at one of the finest vacation resorts on this continent. Only an expert's analysis could detect the death-dealing ingredient. Happy are those who find only a healthful environment.

Vacation Additions

Important as are the physical conditions of a summer resort, there are others still more necessary to a profitable summer outing — restful associates, restful recreations, and most of all a restful spirit. It is very difficult for some to leave behind them all care of shop and store, home and office, school-room and church. It is well to remember that God exercised excellent oversight of His world before we were born, and that worrying on our part is no help to Him in His management of all-important interests.

Naturalness

"I keep my children in Sunday-school as long as I can before going to our summer home," said a faithful mother the other day; "for while we are away they simply run wild." But this so-called wildness of the youngsters has its compensations. In city society there is so much of the artificial and conventional that it is difficult to maintain that sweet, innocent naturalness which is the charm of young life. Then, also, the opportunity of exercising freely the bodily

powers may be very conducive to health and nerve-strengthening.

Hydrophobia

This dreadful malady is not quite so much to be dreaded as it was once. For now they have learned how to treat it successfully, it taken in time. However, it is not to be trifled with. That there are some shore resorts where evils exist that are much more dreadful than hydrophobia, cannot be questioned. The temptations are so insidious that even stanch young Christians are liable to be taken unawares. It was Alexander Pope's vigorous pen that gave this forceful warning:

"Vice is a monster of so frightful mien,
As, to be hated, needs but to be seen;
Yet seen too oft, familiar with her face,
We first endure, then pity, then embrace."

Soul-Tattooing

An interesting magazine article gives account of the strange manner in which some society people have their bodies tattooed. Instances are given of famous paintings being tattooed on the backs of persons. Some have carried this barbarous custom to such excess that they have paid large sums to have designs of various orders placed all over their bodies. How ridiculous and foolish! But it is not nearly so ruinous as Satan's tattooing of the soul. He paints it in most repulsive colors and with ugliest designs. In vacation time his devices are enticing and fascinating. It is well to be on our guard.

Summer Temptations

Many people have accumulated moral fortunes by the wise use of time, talent, opportunity. They do not realize how rich they are in such a possession until they find it gone and nothing left in its place but disappointment and sorrow. A Frenchman came to America with ten thousand francs. At his first boarding-house he met a smooth-tongued Spaniard who desired to borrow his money, giving as security five bricks of gold alleged to be very valuable. The contract having been closed, the unsuspecting Frenchman took his treasures to a jeweler to ascertain their worth. To his amazement the jeweler's examination discovered the bricks to be made of tin, zinc and copper, without a particle of gold in them. But the Spaniard could nowhere be found. Swindled out of his little fortune, the poor young Frenchman elicited much sympathy. Infinitely sadder than this is the case of that young person who, in the glare of summer dissipation, loses his or her moral character, or even lowers that conception of purity and nobility which is gained under the elevating influences of home and church. Solicitations to sin often come in most alluring guise. Tempters like the Spaniard promise much, but leave worthless bricks as the only security. Beware!

Sensitive to Faults

Who of us enjoys having our faults pointed out to us? May we not learn a practical lesson from old Epictetus, who says: "If any one tells you that a person speaks ill of you, do not make excuses about what is said of you, but answer: He is ignorant of my other faults, else he would not have mentioned those alone."

Graduation Honors

There is a peculiar fitness in crowning the most charming month of the year with the diadem of graduation. Congratulations, warm and heartfelt, we extend to all Epworthians who this year have held in hand at last the much-coveted diploma. It

is not a useless, worthless piece of meaningless paper. If really earned, it stands for discipline, training, culture and character such as give added significance to living, and place the recipient under obligations to do valiant service for the world and for God. Every new increment of power imposes a new responsibility to use that power for the highest ends.

Coronation Bible

World-wide interest centres in the coronation of King Edward VII. Prominent in the spectacular ceremony of crowning English sovereigns has long been the presentation of a Bible. When the good and great Queen Victoria ascended the throne, June 28, 1838, the following presentation address was employed by the Archbishop of Canterbury:

"Our Gracious Queen: We present you with this Book, the most valuable thing that this world affords. Here is wisdom; this is the royal law; these are the lively oracles of God. Blessed is he that readeth and they that bear the words of this Book; that keep, and do, the things contained in it. For these are the words of eternal life, able to make you wise and happy in this world, nay, wise unto salvation, and so happy forevermore, through faith which is in Christ Jesus: to whom be glory forever. Amen!"

This Book is still the secret of England's greatness. Every nation that will be permanently great must accept the essential teachings of this inspired volume.

Lincoln's Testimony

Near the close of his influential but sad career he affirmed: "I have been driven many times to my knees by the overwhelming conviction that I had nowhere else to go. My own wisdom, and that of all about me, seemed insufficient for the day."

"Lord, for tomorrow and its needs
I do not pray;
But keep me, guide me, love me, Lord,
Just for today."

Good Prayer-men

It was that splendid sovereign, King Alfred, who said: "England needs not only good war-men and good workmen, but also good prayer-men." Never were these words more appropriate to every land than they are today.

New England League Convention

THE biennial convention of the First General Conference District Epworth League will be held in Grace Church, Worcester, Mass., July 10-13. A fine program has been prepared by President Freeman, Secretary Penniman, and Dr. Kaufman, and it is anticipated that the attendance will be the largest in the history of New England conventions. Rev. W. T. Perrin, Ph. D., will have charge of the communion service at 2.30, Thursday afternoon, July 10, and the address will be given by Dr. E. O. Thayer, of Woodfords, Me. This will open the convention. In the evening the principal speaker will be that sterling and successful leader of the forward movement in New Methodism, Rev. E. S. Tipple, D. D.

Friday morning and Saturday, the hour from 9 to 10 will be occupied as a period of devotion and meditation under the direction of Rev. John A. Hamilton, of North Adams. The subject, "The World for Christ," will be considered by Rev. W. S. Bovard and Miss Alice Lord, of Portland, Me., Mrs. T. J. Everett, of South Manchester, Conn., and Dr. E. M. Taylor. In the afternoon, "Christian Stewardship" will be presented by Frank M. Strout, Portland, Me., Theodore A. Hildreth, Newton, Rev. Fred H. Knight, Ph. D., president of New Orleans University, and Bishop

Mallalieu. The evening will be devoted to themes of patriotism. Hon. Alfred S. Roe, of Worcester, has been invited to preside, and the other speakers will be Rev. Franklin Hamilton, of Boston, and General Curtis Guild, Jr.

Saturday morning will be the session for the consideration of "Bible Study," with Rev. E. F. Studley, of New Bedford, Rev. Dr. W. I. Haven and Rev. Joseph F. Berry, D. D., of Chicago, as the speakers. In the afternoon the topic will be, "Personal Preparation for Service," with addresses by President S. A. Bender, of Bucksport (Me.) Seminary, Rev. F. C. Rogers, of Lawrence, George H. Fernald, Jr., of Worcester, and Prof. J. W. V. Rich, of Providence.

An open parliament led by Dr. Berry and an hour with the Juniors under the direction of Mrs. Annie E. Smiley, the Junior League leader of the Epworth League, will close the afternoon proceedings.

Saturday evening will be devoted to department conferences, led by the different members of the general cabinet.

Sunday morning the love-feast will be conducted by Rev. S. O. Benton, D. D., of Fall River. In the afternoon a platform meeting, with "Methodist Young People" as the general topic, will be held. The speakers will be Dr. Berry, Dr. Kaufman, Hon. Robert F. Raymond, of New Bedford, and James M. Gage, of Baldwinsville. In the evening the convention sermon will be preached by Rev. Dr. Charles B. Pitblado, of Yalesville, Conn.

The detailed program, published in the *District Bulletin*, may be had on application to George W. Penniman, Clinton, Mass. Reduced rates have been granted by all the New England railroads, and very low rates for entertainment have been secured by the Worcester committee. The entertainment rates are from \$1 a day upwards, according to accommodations desired. Write Mrs. Charles E. Squier, 233 Lincoln St., Worcester, for particulars.

HAMPERS BUSINESS

Coffee Drinking Incapacitates Some People for Business at Times

A gentleman from McBain, Michigan, says: "Coffee drinking has cost me much, for during my life I have been many times so thoroughly put out of condition that I have been compelled to abandon business for a day or two at a time. The attacks of headache would commence on the right side behind the ear and become so severe as to totally incapacitate me for any exercise, even mental. I have frequently had to take morphine to relieve the suffering. Sour stomach troubled me, and I had a nervous heart that gave me a great deal of trouble."

"Four years ago I saw an advertisement for Postum Food Coffee which recited the ill effects of coffee on the nerves. I at once decided to make the change and leave off coffee and take on Postum. The result has been all that one could expect."

"I am never constipated any more, the bilious attacks never come on except from some indiscretion such as drinking coffee, which I am foolish enough to indulge in now and then. I have no more headaches, no more sour stomach, and no more bilious spells. I have not been sick to my stomach or had a nervous vomiting spell in three years. Am now 56 years old, and have better health and do a better business and more comfortable than ever before in my life. I certainly attribute the change to leaving off coffee and using Postum, for I have taken no medicine to aid in making the change."

"The experiment as stated is absolutely true. I am willing, if necessary, to attach my affidavit to it." Name given by Postum Co., Battle Creek, Mich.

League Prayer Meeting Topics for July

REV. MATTHIAS S. KAUFMAN, D. D.

July 6. The Father's Care. Matt. 6: 25-34. Ps. 103: 13-14.

DAILY READINGS

Monday. "He careth." 1 Pet. 5: 1-7.
Tuesday. Our burdens. Ps. 55: 16-23.
Wednesday. "Who provideth?" Job 38: 31-41.
Thursday. "Praise the Lord!" Ps. 147: 1-9.
Friday. What faith is. Heb. 11: 1-6.
Saturday. Blessed trust. Jer. 17: 5-8.

"The native hue of resolution
Is sicklied o'er with the pale cast of
thought."

Nearly all people are born with capacity for a noble self-realization. There is within us the live fibre which is capable of a rugged grandeur. Some there are who exercise original gifts in such a way that they mount up summit-like toward the stars. Others stifle the soul's native longings for the upper ranges of life by listening to the clamor of petty desires and low inclinations. Thus enfeebled by yielding to the trifling things of earth, we easily become victims of distrust and worry. Resolution weakens, faith falters, and we forget that God really cares for us. What a large part of Christ's teaching is intended to brace up the desponding!

CORRECTIVE MEASURES

1. Many of these hinge upon the fact that "life is more than meat and the body than raiment." The transient is not half so important as the permanent.
2. "Therefore take no thought," that is, be not over-anxious about the lesser while the great God is pledged to care for that which is largest.
3. Men do "take thought" against divine instruction and then call life hard and bitter. Certainly this is not God's fault, for it is contrary to His purpose for them. No life need be harmfully hard, since He intended it for fullness of joy; none bitter, since He intended it should revel in the sweet sunshine of His presence.

BIRD TEACHINGS

1. What abundant provisions were ready and in waiting for man when he appeared upon this marvelous planet—the earth's surface with exhaustless fertility, its depths with untold wealth in useful minerals and precious metals, the waters and forests stocked with fish and animals fit for food, the atmosphere mixed to suit human lungs, the sun and lesser lights eager to illumine his pathway. Birds have all they need. Man has much more.

2. "Your Heavenly Father feedeth them." Emphasize "your." He is not *their* Father, but *their* Creator. He is your Creator and Father. If He does so much for them, how much more will He do for you if you trust Him. He does not agree to place food in your mouth. That would be a premium upon laziness. But He does promise to place food and raiment and every needed supply where you can have it by reasonable and faithful effort.

FEATHERED NESTS

Nearly all birds build nests of some sort or other. Some are very crude and homely, others are more elaborate; and some are adorned with feathers. The difference is largely in the amount of painstaking labor bestowed upon them. In any case the bird's nest is its home. It is the place where the mother bird stays and the little ones are cared for. Thus we, like birds, are provided with materials for a temporary abode wherein we are to fit ourselves for eternal habitations beyond. Here we

and the birds must part. They are for today; we are for the endless forever.

LILY DRAPERIES

1. Parts of Syria are Edens of floral beauty. When in Palestine we saw acres literally covered with bright blossoms—white and purple clover, red anemones, orange-colored marigolds, geraniums, the large camomile daisies, and a hundred other varieties. On the hills of Nazareth and about Mt. Tabor the Huleh lily grows in majestic loveliness. Probably our Lord often delighted in looking upon this charming blossom when a boy, and now He holds it up to us as something richer in its adornment than Solomon's robes.

2. The inner petals of the Huleh lily form a canopy more exquisitely beautiful than ever bent over Israel's wisest king. In all its surpassing beauty, the lily is yet plain in its dress. How different from the excessive and extravagant attire and ornaments which load many people of means, increasing their vanity and stirring up the envy of those unable to compete with them. Dress is one large source of worry.

3. Furthermore, examine the most costly fabric of man's ingenuity under a microscope, and lo! what imperfections! Not so with the lily. The magnifying glass only brings out its perfect workmanship. It demonstrates God's care for the minute and perishable.

SEALS

"Take therefore no thought." And again in almost the same form: "Therefore take no thought." To close the convincing argument, our Supreme Teacher would stamp the lesson and re-stamp it upon our minds. If we were not quite so dull, how well this beautiful assurance of the Father's care would be learned and practiced. The loving God who feeds birds and paints lilies cannot fail to care tenderly for His devoted, loyal, trusting children. "He careth for you." If we make seeking the kingdom of God our first concern, He will see to it that minor matters shall fit right into their places. Then may we work with tranquillity during the day, and at night sleep in peace and security. Mysteries may surround us, inexplicable providences come to us, but through them all we are sure a Father's love is working out a splendid destiny for His own. What could be more rational than to trust Him, avoid worry, and move upward to the music of Whittier's hymn:

"I know not where His islands lift
Their fronded palms in air;
I only know I cannot drift
Beyond His love and care."

June 13 — Constant Companionship.
John 14: 15-28. Matt. 28: 20.

DAILY READINGS

Monday. The test of comradeship. 1 John 2: 1-6.
Tuesday. Knocking. Rev. 3: 19-22.
Wednesday. The Word within. Col. 3: 14-17.
Thursday. Friends. John 15: 13-16.
Friday. The hope of glory. Col. 1: 21-29.
Saturday. Our helper. Heb. 13: 1-6.

Companionship is founded upon trust. In John's life how charmingly it is illustrated! Jesus and John, presumably cousins after the natural man, were congenial spirits. Each had well-nigh perfect confidence in the other. No example of close friendship between two men can equal this one. They were companions most companionable. Who can tell how much comfort and enjoyment Jesus derived from John's noble, rich life? To give satisfaction to Jesus is the privilege of every Christian. How it dignifies and exalts our depraved humanity and makes life a boon of choicest value!

REQUISITES

1. In this whirling, rushing, humming age we are wont to think that push and drive are the gage of usefulness. Surely the strenuous life is admirable. But for ambitious people it is quite as important to know how to rest. Not simply rest of body is needed, but rest of soul such as comes from harmony with Christ.

2. It is the calm bird that can make the long flight, and not the one that flutters.

Self-mastery is essential. The power to say to one's doubts and fears and clamoring desires, "Be quiet," or "Be gone," is the power that steadies the soul and keeps it strong for struggle. Great is that calmness which finds constant companionship in Christ.

THE ARGUMENT

We call it mysterious—this indwelling of Christ. It may be mysterious, but it is not very common for us to open the home-door to the friend who knocks for admission? Why, then, should we not easily open the heart-door to Him who is the Source of truest friendship? By some means evil gets into the heart—why not the good? If we admit Satan, how much more reasonable and profitable to allow Christ the abode that was divinely intended for Him!

WHISPERINGS

1. Love, pure and unselfish love, is the true bond of companionship.
 2. Obedience to His commands will cause our life-tree to blossom and bear richest spiritual fruit.
 3. Our love for Him is evidence of His abode within us.
 4. The more fully and consciously Christ dwells within, the clearer will we find our likeness in the Gospel.
 5. Never can one be lonely who believes firmly in Christ's own presence.
 6. His indwelling assures communion. How natural to tell Him our sorrows and joys; when we know that His interest in these is keener than that of a doting mother.
 7. Once a prize was offered for the best definition of a friend. This one received the award: "A friend is the one who comes in when everybody has gone out." Christ fills the place which would ever be empty but for His presence.
 8. This close companionship with Jesus brings out all that is fairest in human character. Upon going in a jewelry shop a customer was shown a jewel which had just arrived. It was decidedly lustreless. The jeweler, however, said he knew it to be a choice gem. Then he took it in his hand, and held it warmly a few minutes, and lo! it flashed with all the colors of the rainbow. That opal needed only the touch and warmth of a human hand to bring out its brilliancy. Such are our lives. They are naturally dull and lustreless. They need the close, warm companionship of Jesus Christ in order to bring out their latent charms.
 9. It is pleasing to know that He may use us in bringing out the beauty of other lives.
- "As we meet and touch each day
The many travelers on our way,
Let every such brief contact be
A glorious, helpful ministry."

INTERDEPENDENCE

When God has one who will abide in Him constantly, He has found a co-laborer who truly delights His heart. George Eliot puts upon the tongue of Antonio Stradivarius, the famous old violin-maker of Cremona, this inspiring truth. Speaking of the master musicians who were playing upon his violins, he says:

"While God gives them skill
I give them instruments to play upon,
God choosing me to help Him."

He further declares this bold and soul-stirring truth:

"'Tis God gives skill,
But not without man's hands.
He could not make Stradivarius' violins
Without Antonio."

How almost startling the fact that there are some things that ought to be done, and yet cannot be done without your help. God's plans for His universe will be carried out ultimately, but He will have to wait until human hands and hearts are willing to co-operate with Him. He has voluntarily, for man's good, allowed the execution of His purposes to depend partly upon man's faithful assistance. This gives to companionship with Him a tremendous significance.

July 20 — Views of Leaders of the Church upon the Possibility of Evangelizing the World in this Generation. Isa. 61: 1-4; John 17: 6-8; 18: 20. Read Mott, chap. 7.

DAILY READINGS

Monday. The great commission. Mark 16: 14-20.
Tuesday. The great empowering. Acts 1: 1-8.
Wednesday. The great campaign. 2 Cor. 6: 1-10.
Thursday. The great field. Psa. 33: 1-10.
Friday. The great message. 1 Cor. 2: 1-5.
Saturday. The great reward. James 5: 19-20.

“Be our joy three parts pain!
Strive and hold cheap the strain;
Learn, nor account the pang; dare, never
Grudge the throe!”

Robert Browning is the poet-militant. There is the clash of arms in his verse. The thrill of martial music comes forth from his lines. Into the camp of inexcusable ease he hurls his bursting shells. Selfish indulgence he riddles with volleys of bullets. The spirit of self-sacrifice he places on high where it rightly belongs. Such a voice is needed in an age of marvelous material prosperity, for such prosperity furnishes facilities for that luxurious living which enervates. Here is one chief peril. It is a sad fact that, as a rule, giving does not keep pace with increasing ability. Very few give as those who “hold cheap the strain.” They are too ready to take “account of the pang.” And yet there is an increasing host of heroic givers and workers whose faith takes hold of God’s promises and they are striving to inspire all the rest with their hopeful views.

BUGLE BLASTS

1. Gordon Hall and Samuel Newell, missionaries of the American Board, rang out in 1818: “It is the duty of the churches to send forth preachers in sufficient numbers to furnish the means of instruction and salvation to the whole world.” The thing that Christ commands is to preach the Gospel to every creature,—not merely to a few individuals in every nation.

2. As early as 1836 the missionaries at the Sandwich Islands made an appeal to home churches, saying, with unanimous voice: “The present generation can preach the Gospel to the heathen. God requires it as a present duty.” The world has long been under the influence of this scheme of committing the heathen to the next generation.

3. During the great revival of 1858 Dr. Joel Parker, a leading divine of New York city, preached a sermon on “The duty of the present generation of Christians to evangelize the world.” He claimed that they were competent, under God, to achieve that result. Millions of money and thousands of workers could be spared from the home-field without injury to the home work. Not only so, but the churches here would soon be stronger on account of such gifts.

4. The Earl of Shaftesbury in 1860, Dr. Judson Smith in 1887, the Bishop of Newcastle in 1890, together with many other noted men, have spoken as one man in the belief that this work could be done.

5. At that magnificent Ecumenical Missionary Conference held in New York in 1900 the general committee made this assertion: “We who live now and have this message must carry it to those who live now and are without it.”

6. A man whose heart was all aglow with zeal for Christ uttered this: “It is my deep conviction, and I say it again and again, that if the church of Christ were what she ought to be, twenty years would not pass away till the story of the Cross would be

uttered in the ears of every living man.”

7. A general conference of all Protestant missionaries of China, held in Shanghai, joined in saying, “How long shall this fearful ruin of souls continue? Ought we not to make an effort to save China in this generation? We want China emancipated from the thralldom of sin in this generation. The church of God can do it, if she only be faithful to her great commission.

8. The Archbishop of Canterbury, at the London Volunteer Conference, said: “The aim is to make known to all the nations within this present generation the name of Christ—that is, there shall not be one spot on the earth where the name of Christ and the Cross of Christ and the love of God the Father is not known, whether they will accept it or reject it.”

9. There never was a time when the leaders in mission work were so united and earnest in the desire to have their own generation do its full duty toward the non-Christian world. And it is significant that those best informed about the needs and hindrances are most enthusiastic in the desire to see all people have the Gospel in our day.

July 27. The Program of Christianity. Matt. 4: 23; 10: 7, 8.

DAILY READINGS

Monday. The withered hand. Mark 3: 1-6.
Tuesday. The palsied. Matt. 8: 5-13.
Wednesday. The demoniac. Mark 5: 1-15.
Thursday. The lepers. Luke 17: 11-19.
Friday. The blind man. John 9: 1-41.
Saturday. Lazarus raised. John 11: 39-45.

“And this is the task before us,
A task we may not shirk;
In the gay time and the sorrowful time
We must march and do our work.”

PART I

1. Overture. After centuries of preparation the program opened at Bethlehem with an angelic chorus from starlit skies announcing the advent of Him who was to have the supreme part. It was not appreciated then as it is now and will be in the future.

2. The call and training of men who should so incarnate Him that His work could be continued after His earthly career. Miracles, parables, precepts, journeys, fill this number. They are invaluable as aids in qualifying workers for a stupendous work.

3. Then comes Passion Week, crowded full of sorrow, suffering, crucifixion, death, burial. Darkness, doubt, despair, gloom, settle down upon those who are to play such a conspicuous part in this program. Buried in the tomb is Christ, and with Him lie entombed their fairest hopes. It is night.

4. Resurrection morn breaks in splendor. Angels appear. The stone is rolled away from the sepulchre’s mouth. Christ walks forth victor of death and the grave. The disciples are electrified and enthused at the sight. They can scarcely believe their own eyes. It seems too good to be true. But they are convinced, and their joys are almost boundless.

5. Forty days He is with them, preparing them for receiving the promise of the Comforter. These are wonderful days.

6. His time is fulfilled on earth. It is now expedient for Him to return to His heavenly throne. From the heights of Olivet He bids them farewell and ascends to the Father, whose will He had done so perfectly.

7. Ten more days come and go—days of prayer and earnest expectation. Then their faith is rewarded, and the Holy Ghost comes bounding to the one hundred and twenty, endowing them with hearts of flame and tongues of fire. Now they are qualified for efficient service.

PART II

Christ the Head has taken His place above, and leaves the church, His Body, to carry out His will. The Body is to do precisely what the Head requires. The Holy Spirit is now Christ’s continued personal, spiritual presence. He is in His church, strengthening, inspiring, guiding. The disciples go everywhere, preaching a risen Lord. They heal the sick, comfort the sorrowing, cheer the dying, win wanderers back to God, and make substantial progress toward saving the world.

1. The actors are a heroic band of God-inspired, Christ-mastered, Spirit-filled men and women. Marvelous success attends their efforts.

2. Ten terrible persecutions rage. Multitudes of Christians die painful deaths, but the blood of the martyrs becomes the seed of the church. Marching on over all opposition, Christianity overthrows all civil heathenism and lifts a professed Christian emperor into great Caesar’s throne.

3. The Dark Ages follow, during which period Christianity is less conspicuous, but in quiet places it is nourishing the truths and sentiments that are destined to push forward Christian civilization with new power.

4. The Lutheran Reformation ushers in a brighter morning for all Christendom. In due time this is followed by the majestic Wesleyan revival, that prophesies the complete conquest of the race.

The program is magnificent in its leading features and intensely attractive in every detail.

ITS PURPOSE

In an address to Yale students recently, Dr. Lyman Abbott said: “What are we here for?” He answered: “First, to get control of the world. That is civilization. Second, to overcome moral evil. That is Christianity.” Surely Christianity aims to secure the doing of God’s will on earth as it is done in heaven.

1. It is to be done perfectly.
2. It must be performed constantly.
3. Cheerfulness must characterize its doing.
4. It is to be done by everybody.

ITS SPIRIT

It is that of Christ in His most tender and loving compassion. Nothing can be more charming than this. To love everybody and help all for His dear sake is to transform earth into heaven. To perform well His assigned part in this blessed divine-human program, should be the high ambition of every Epworthian.

Fall River, Mass.

Summer Frolic Get Ready Now

Give the brain and body food during the summer that does not overtax the stomach and heat the body.

Grape-Nuts is a crisp, dainty and delicious food, selected parts of the grain treated by heat, moisture and time to slowly and perfectly develop the diastase from the grain and transform the starch into grape sugar in the most perfect manner; the small particles of phosphate of potash found in certain parts of the cereals are retained, and these elements vitalize and nourish the body, brain and nerve centres.

In its predigested form it furnishes the necessary strength and energy in an easy way for the system to absorb without undue exertion, and removes the general feeling of heaviness usual to hot weather.

Grape-Nuts and cream, a little fruit, and possibly an egg or two cooked to suit the taste, is an ideal breakfast, and will fully sustain the body until the noonday meal. Delicious desserts for luncheon and supper can be quickly made, and have a flavor all their own from the peculiar mild but satisfying sweet of the grape sugar.

Grape-Nuts will save the heat of cooking and the exertion of preparing food; will make you feel internally ten degrees cooler and fit you for the summer’s heat, so that you may enjoy the full pleasures of the season.

Dedication of Methodist Episcopal Church, Byfield, Mass.

Sunday, June 15, was a day not soon to be forgotten by the people of Byfield. The time for which they had been looking and making every preparation had come. The new church for which great sacrifice had been made was completed, and everything was in readiness for the dedication.

Despite the threatening weather of the morning a large congregation assembled in the new auditorium and listened attentively to a sermon by Rev. L. B. Bates, D. D., of Boston. Dr. Bates took for his text words found in 2 Kings 6: 6-7: "And the iron did swim and he put out his hand and took it." The thought of the discourse was that God helps those who help themselves. At the close of the sermon Dr. Bates called for pledges for the payment of the church debt, and received a very liberal response.

At the afternoon service, the weather being more favorable, the church and adjoining vestry were filled. Rev. G. W. Tupper, of Washington St. Church, Newburyport, offered prayer, and Rev. H. G. Alley, of People's Church, read the Scriptures. The sermon was delivered by Rev. E. R. Thorndike, D. D. He took for his text Ecclesiastes 2: 11, and 1 John 3: 2, and proceeded to make comparisons between the lives and conclusions of Solomon and St. John. Dr. Thorndike was at his best and received the attention of the entire audience.

The largest audience of the day assembled in the evening to listen to a sermon by Dr. C. M. Melden, of Clark University, Atlanta, Ga., who was a former pastor of the church. Dr. Melden preached from Acts 17: 6: "These that have turned the world upside down are come hither also." The sermon was to show the revolutionary character of Christianity, which, he said, "rights every wrong, and lays the axe at the root of all evils and impositions which men suffer. It cleanses the individual, and by so doing cleanses society." Dr. Melden preached eloquently and to the delight of all.

Dr. Bates again presented the interests of the church to the congregation and asked for \$300. The responses were prompt, and in one half-hour \$345 were pledged. The total amount pledged during the day was \$869 — \$40 more than was asked for. After an anthem by the choir, Dr. Bates, in a very impressive manner, read the dedicatory service, the doxology was sung, Dr. Melden pronounced the benediction, and the day was over.

Special credit is due the double quartet that rendered most excellent music at each of the

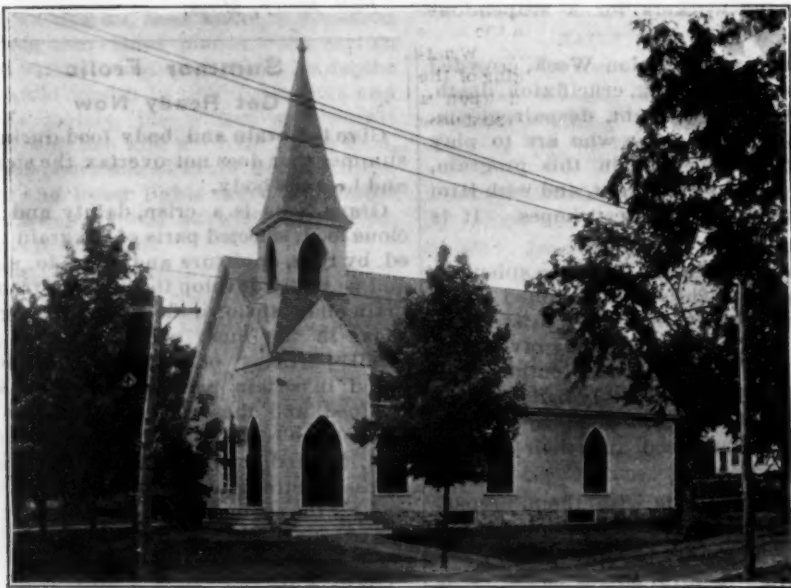
with them on the subject of religion, and while his visits were only occasional, God abundantly blessed his efforts and some souls were won to Christ. Father French, as he was called, continued to minister to the people in Byfield until 1830. During that year a little chapel was built near the famous "Great Rock." The building, though small, became a permanent home for Methodism. During the year 1832 the churches at West Newbury and at Byfield were permanently established as a parish, and from 1834 to 1838 were in charge of Father Thatcher. For the



REV. W. W. BOWERS

next eight years the pulpit was supplied by local preachers. In 1846 the church was connected with the one at Newburyport, and remained in that relation until 1862. In 1858, when Rev. John L. Trefren was pastor, the chapel was torn down and rebuilt upon the site which has been the church property ever since.

During the pastorate of Rev. Garrett Beekman (1872) the church was raised and a vestry built underneath. The cost of the improvements made at that time was \$2,400. Aside from some repairs no changes were made in the property until last September, when the building was sold to Mr. Orrin Ordway, who has since converted it into tenements known as "Methodist Row."



METHODIST EPISCOPAL CHURCH, BYFIELD, MASS.

services and also the committee of ladies whose artistic decorations with potted plants, rare flowers and ferns added much to the impressiveness of the occasion.

Methodism in Byfield dates from 1827, when a religious awakening was felt throughout New England. Rev. Mr. French, coming from New Hampshire on business, found in Byfield a field uncultivated for God, yet ripe for the harvest. He began to visit the people and to converse

As soon as the old building was out of the way preparations for the new church were begun, when the pastor, together with a member of the official board and two young men, started with picks and shovels to dig the cellar. While not a very auspicious beginning, it was all that could be expected at that time. Little by little encouragement came, some of it in the form of small pledges of money, some in the form of pledges to work, until on Sunday, June 15, the re-

sults of hard work and much sacrifice, with the help of God, made possible the dedication of the new church.

The building is 45x70 feet and is a frame structure. The main audience-room is 45x44 and has a seating capacity of 240. In the rear of the auditorium and separated from it by means of sliding doors is the vestry, seating 75. To the right of the vestry in the northwest corner of the building is the ladies' parlor, also to be used by the primary department of the Sunday-school. This room is separated from the vestry by means of sliding doors. The two rooms when thrown together will seat 125. On either side of the pulpit is a small room — the one on the right used as the pastor's room and the one on the left as a choir room. The basement is being fitted up for entertainments and suppers. When completed it will be very commodious and will have a platform and also a kitchen with modern conveniences.

The church throughout is finished in natural wood, giving it a very cheerful appearance. The ceilings are of paneled steel and beautifully decorated. The windows are of pure opalescent glass of different colors. The window in the front of the church was given by Mr. W. P. Nutting, in memory of his father-in-law, Rev. W. J. Pomfret, whose last appointment was at Byfield. The carpetings and furnishings in general were given by the Ladies' Aid Society. A beautiful clock adorns the back of the church, the gift of Mr. W. P. Jones, of Newburyport.

For the first time in its history the parish of Byfield has a bell, and it is hung in the belfry of the Methodist Episcopal Church. This is the result of the efforts of Mr. J. H. Kent.

The cost of the building aside from the land was a little less than \$7,000 — \$5,000 of which is already provided for. Of the remainder there is a note of \$1,500 and a trustee note for \$500. Special credit is due the building committee, consisting of Messrs. H. E. Pearson, J. O. Rogers, H. K. Poore, E. W. Kent, J. K. Thistlewood, N. Johnson, J. H. Kent and Rev. W. W. Bowers, for their patient efforts. Mention should be made of the labors of Mr. J. O. Rogers, whose efforts have been unceasing and whose work as a treasurer has been so very successful.

Thanks are due all of those who have assisted in various ways to further the interests of Byfield Methodism by the erection of this new and beautiful church.

Our Italian Mission

The work of the Italian Mission on Hanover St., Boston, is giving us great encouragement. The Italian people are being interested in large numbers. The pastor, Rev. S. Musso, has entered upon his work with commendable zeal and ability. Rev. G. Conte and his wife are co-operating enthusiastically in the work. We need volunteer workers in the Sunday school, summer school, and other phases of the work. We invite workers from the city and suburban churches to give us their help. Mr. Musso will give free lessons in Italian to any who wish them in return for volunteer services. Correspond with him.

We also ask barrels or bundles of second-hand clothing sent direct to the pastor, Rev. S. Musso, 187 Hanover St., also materials for sewing school. Any contributions in money are to be sent to the superintendent, J. H. Mansfield, 37 Osborn Road, Brookline, Mass. We have had invitations to open Italian work in outlying sections, and need extra funds to meet these calls.

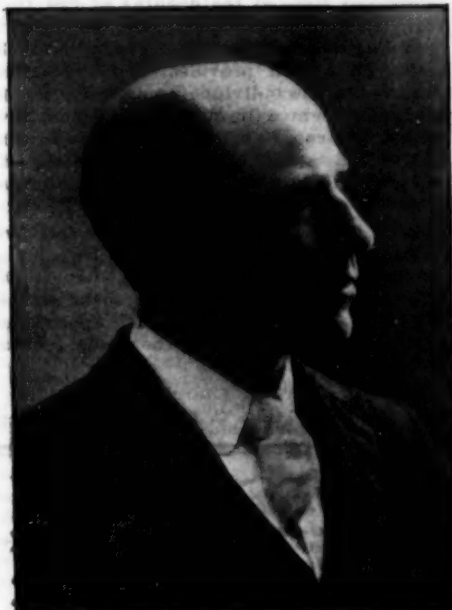
J. H. MANSFIELD, Supt.

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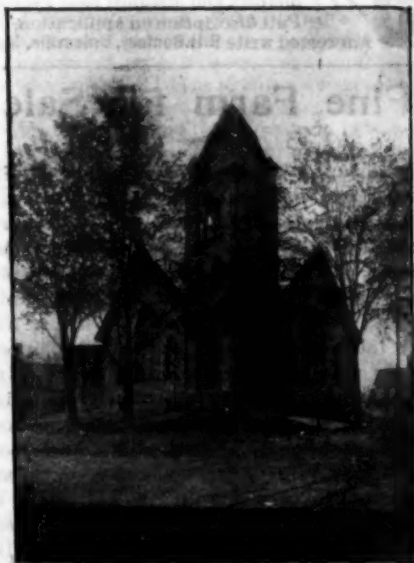
Dedication at Newport, Me.

SUNDAY, May 18, marked the completion of a praiseworthy work on the part of pastor and people of the Methodist Episcopal Church at Newport, Me., in the dedication of their new church. The edifice is modern in style, architecture and finish. It is finished in cypress, with oak pews, steel ceiling and walls, and lighted with electricity. The auditorium seats 270.



REV. T. S. ROSS

The vestry opening from it, with sliding doors, will seat 125. The church, including lot, cost \$8,224. The pastor, Rev. T. S. Ross, was appointed to this charge in the spring of 1900, since which time he has labored unceasingly, with the aid of a consecrated, self-sacrificing church and people, and today the edifice stands as a monument of the best sort. If any old resident or son of Newport wishes to do himself credit and honor the home of his youth, there is a



M. E. CHURCH, NEWPORT, ME.

place in the tower of the church ready for a bell and a town clock. May a word to the wise prove sufficient!

At the dedication Rev. E. M. Mills, D. D., Rev. Chas. Roades, D. D., of New York, and Rev. S. A. Bender, president of East Maine Conference Seminary, preached helpful sermons. Dr. Mills managed the

finances with kindness, tact and success. With \$500 from the Church Extension Society, the whole amount is covered by good subscriptions. We trust this will be but the beginning of great days for Newport.

New Temperance Law in England

WITH the beginning of the year a new law in relation to the selling of liquor to children has gone into operation, and there is already evidence of its effectiveness. Hitherto small children could be sent to the public house for beer or whiskey, and too often the taste for liquor was developed by means of the surreptitious sips on the street or stairs. A special provision of the new law prohibits the selling of liquor to children under fourteen years of age, except "in sealed receptacles, in quantities not less than one pint, for consumption off the premises." The penalty for infraction is a fine, for which the sender of the messenger is liable equally with the publican. To quote again from the law: "The expression 'sealed' means secured with any substance without the destruction of which the cork, plug or stopper cannot be withdrawn." Naturally the English publicans are perturbed concerning this virtual cutting off of a valuable part of their trade.

Some idea of the immensity of the liquor traffic in England was given the other day by Mr. John Burns, the Socialist labor leader. According to his statement, it has taken the twelve million members of friendly societies fifty years to gather £40,000,000, and each year four times that sum is spent by Englishmen for liquor. The amount of money spent for liquor, betting and sport represents an average of fifty days' work for every laboring man in England each year.—*Evangelist*.

The Wesleys' Hymns

PROF. EDWARD DICKINSON, professor of the history of music in the Conservatory of Music, Oberlin College, in his recent volume on "Music in the History of the Western Church," pays a high tribute to the hymns of the Wesleys, as follows:

"Like a sun-burst, opening a brighter era, came the Wesleyan movement, and in the same period the hymns of Dr. Isaac Watts. Whatever the effect of the exuberant singing of the Methodist assemblies may have had upon a cultivated ear, it is certain that the enthusiastic welcome accorded by the Wesleys to popular music as a proselyting agent, and the latitude permitted to free invention and adoption of hymns and tunes, gave an impulse to a purer and nobler style of congregational song which has never been lost. The sweet and fervent lyrics of Charles and John Wesley struck a staggering blow at the prestige of the 'inspired' psalmody. Historians of this movement remind us that hymns, heartily sung by a whole congregation, were unknown as an element in public worship at the time when the work of the Wesleys and Whitefield began. Watts' hymns were already written, but had as yet taken no hold upon either dissenters or churchmen. The example of the Methodists was a revelation of the power that lies in popular song when inspired by conviction, and, as was said of the early Lutheran chorals, so it might be said of the Methodist hymns, that they won more souls than even the preaching of the evangelists."

For Over Sixty Years

MRS. WINSLOW'S SOOTHING SYRUP has been used for children teething. It soothes the child, softens the gums, allays all pain, cures wind colic, and is the best remedy for Diarrhoea. Twenty-five cents a bottle.

Dont's for Literary Beginners

DON'T tell the editor what your family or friends or literary acquaintances say of your manuscript.

Don't urge the editor to buy your manuscript because you need the money to help you in contributing to the support of your family or in making your way through college.

Don't assume a jaunty, sarcastic or insistent tone with the editor. Don't coyly ask him to "permit this literary dove to nest in your olive-tree or else return it to the ark at the above address."

Don't try to temper the severity of his judgment by sending him pressed flowers with your manuscript, or to impress him with your literary power and experience by telling him that you "write on the spur of the moment and never correct."

Bear in mind, in short, that the best way to submit a manuscript is simply to submit it, and let it speak for itself.—*Ladies' Home Journal*

MONEY MADE IN A DAY

I have never made less than nine dollars a day selling Martha Baird Flavoring Creams. These creams are used to flavor and color ice creams, custards, pies, desserts, cakes, lozings, candies, etc. The coloring is strictly vegetable. These Flavoring Creams are made from the purest concentrates, and are true to the fruits which they represent. I sell from one to ten different flavors at every house, hotel, boarding-house, drug store, etc. With a little cake icing I demonstrate the mixing, which takes less than a minute. Wherever once introduced, you gain a permanent customer. Bakers claim one pound of the Flavoring Creams will go as far as a gallon of the liquid extract. Will keep perfectly pure for years. This is not a powder, but is put up in the form of a very thick cream. Any of the readers of this paper who are out of employment can make a nice, snug little fortune by selling these Creams. Martha Baird started me in business, and she will do the same for you. Send for full particulars to Mrs. Martha Baird, Dept. 45, 107 Beatty St., Pittsburg, Pa. She started me in business, and will do the same for you. E. A. C.

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THE CONFERENCES

EAST MAINE CONFERENCE

Rockland District

South Thomaston and Spruce Head.—The pastor begins the year by moving. The house occupied as a parsonage last year has been sold. The house now occupied—the only one available—is not wholly desirable. This charge, like many another, needs a parsonage, comfortable and well equipped. The year opens well. With harmony to start with and a loyal people, Pastor Baker should see a good year.

Friendship and South Waldoboro.—The outlook for this charge is good. With Rev. F. W. Towle to lead, prosperity throughout the year is but a question of loyalty to Methodist law and polity on the part of the church. Pastoral labor has begun in good earnest. Mr. Towle seeks to keep in touch with his people and to keep them in touch with God. The Father's blessing is always ready.

East Boothbay.—Church and pastor begin another year with courage renewed. Class-meetings are good. Young people attend well—a good sign. The Epworth League has renewed its life and flourishes like a tree in the green. It needs not be said such a League is a blessing to the church. There is lively talk of a chapel at Linekin's Neck. It is coming in the near future. Rev. E. S. Gahan's "great heart laughs" within him.

Boothbay Harbor.—A delightful reception was tendered Rev. A. E. Luce and wife as they returned for a second year. They are held in high esteem by the people. The prospect is encouraging.

Dixmont.—Rev. H. E. Stetson begins a new year on a new charge with a purpose to see advancement in every churchly interest. The pastor and his family were most cordially received.

Round Pond Circuit.—Rev. Thomas W. Hunter begins a second year with good omens. This charge is weak. Much is needed in financial ways. The church at Round Pond needs repairing, the parsonage needs some renovation. Other needs materialize. Grit and grace will accomplish much with even small exchequers under a good leadership. We may look for progress, for the pastor is a good leader. The church has granted Mr. Hunter a two weeks' "vacation," which he is enjoying at this writing among the brooks and ponds and woods and trout of foresty Maine. He "casts the fly," as well as preacher, with ability. A fisher of trout and a fisher of men—no necessary incongruity.

Pemaquid and New Harbor.—History unearths more and more here; and more and more is coming. The old forts—four of them, one above another's ruins—are coming to the light under pick and spade. Has the State taken charge? It ought to do so. The old cemetery, with its quaint epitaphs, is always interesting. Here is one of the singular inscriptions:—

"Behold my dad is gone,
And leaves me here to mourn,
But hope in Christ I have
That he and I will save."

That "dad!" Was McCaffrey a Welshman? His sorrowing son—or daughter—was hardly a poet. Yet what a place for the muse is Pemaquid! Is there no historical fiction with this as a locative setting? But McCaffrey was a Christian, and, doubtless, orthodox, before Wesley had left Oxford. Some one might well come to the front and write up "The Preacher Sentinel of Pemaquid" and lay the plot back early in the seventeenth century, when Pemaquid's history began. Well, this is where Rev. A. J. Lockhart lives and labors, and enjoys life and is enjoyed by his warm-hearted people. The fourth year begins propitiously. The parsonage has been "renewed." A piazza has been built, making such a change for the better as can be realized only by those who knew the parsonage before. Beautification goes with the renovation. The people started the year with a "reception" for the pastor and his family.

Waldoboro and Winslow's Mills.—Rev. Thomas A. Hodgdon begins the year in a new pastorate, with steadily increasing congregations. Courage is good, purpose is strong, and growth is bound to take place. Good reports of the opening pastorate are received from without as well as within.

Southport.—Quarterly conference was pre-

ceded by an excellent Children's Day concert, indicating energetic and efficient labor by the pastor's wife among the children. Rev. C. F. Butterfield begins his fifth year with good auspices. Was not Mr. Hayward misled by a typographical mistake in the Year Book? Mr. Butterfield shares the fifth-year honor with Rev. J. P. Simonton. Rev. C. W. Lowell begins his fourth year at Windsor. T. F. J.

Bucksport District

Orland Circuit.—This charge is only two and one-half miles from Bucksport, and has "broken in" many a young theologian. The present incumbent, Rev. Carlos Garland, hopes to finish the seminary course this year.

Bucksport Centre.—This has usually been a student charge. Rev. M. S. Preble, the present pastor, is serving here for the purpose of getting two sons and a daughter into Bucksport schools. One of the mainstays of this parish is Mr. A. S. Lowell, distant relative of the poet, also of Judge S. B. Lowell (now deceased), grandparent to the presiding elder. We lodged in Mr. Lowell's hospitable home with delight.

Orrington Centre, etc.—A very delightful morning service was had at the Centre, June 8—preaching and the sacrament. Everything is well in hand. Pastor S. O. Young will place two daughters and a son in Bucksport this fall.

Orrington.—Rain prevented our carrying out the full program here. We preached, however, at North Orrington in the afternoon to a very pleasing congregation. Rev. W. H. Powlesland, the new pastor, always successful, will be sure to have and give great delight, serving this conservative but sturdy and loyal people.

Hampden and Nealley's Corner.—These are separate churches, but served by the same pastor. Rev. M. S. Hill is on his third year, and it promises to be the best. A very gracious spirit was manifest here in both quarterly conferences. Steps were taken looking towards placing some insurance on the church property, as also towards increasing the pastor's salary. An increasing interest in Sunday-school was reported. Pastor Hill will preach twice a month at Monroe Village, now without service.

Winterport.—Rev. J. W. Hatch has been leading in a strong movement against the forces of intemperance. They intend to make him feel it, but the best people of the entire village are with him. Church and Sunday-school work are in excellent condition. A Cradle Roll of 37 names was reported.

Brewer.—Brewer must have the banner among the charges visited thus far. All the current expenses are being paid weekly, and a subscription list is in hand covering the wherewithal to keep this up every week for the entire Conference year. The presiding elder nearly passed by the parsonage, it had been so changed by a new coat of paint.

Personal.—We spared one night from a crowded itinerary to listen to the graduating exercises of the Old Town High School, in which our oldest daughter, Bertha, gave the address of salutation. We were delighted at the kind words spoken of our successor at Old Town, Rev. W. H. Dunnack. FRANK LESLIE.

NEW HAMPSHIRE CONFERENCE

Manchester District

Claremont Camp-meeting will commence Monday evening, Aug. 18, and close Sunday evening, Aug. 24. Let all the people plan to attend, commence now to arrange for it, and pray for great results. A very fine program is in process of preparation. Let us make it one of the best ever known.

Salem Depot.—Rev. F. K. Gamble, who came to us in exchange for Rev. N. D. Bigelow, has made an excellent impression, and is winning his way into the hearts of the people. May 7 a reception was tendered the pastor, with a purse of money to help defray traveling expenses from Ohio. A new chorus choir, under the leadership of Mr. E. E. Huise, is getting under way, and is adding to the attractiveness of the services. There have been several additions to the Junior League. Subscriptions to cover all expenses for the year have been secured—the first time in their history as early in the year as this.

Salem, First Church.—On their return for a

second year, Rev. E. S. Collier and family were tendered a reception and pound party by their numerous friends. The pastor preached the Memorial sermon before the G. A. R. to a very large audience. The parsonage has been improved with new paper.

Ayer's Village.—This little new society is progressing in all respects for good. A good spiritual interest prevails. Friday evening, June 6, with a membership of twenty, thirty-seven attended the prayer-meeting. On June 1, 2 were received by letter.

North Salem.—Rev. C. A. Reed is having a prosperous time at the opening of the third year. New hymnals and Psalm books have been placed in the church. New curtains for the vestry have been provided, and the ceiling whitened. A new individual communion service has been presented the church by a friend. New screens and carpets adorn the parsonage. The Ladies' Aid Society has been reorganized and commenced work in earnest. More improvements are contemplated.

Derry, First Church.—Indications for a revival are such that special services are contemplated in the very near future. Rev. J. W. Adams, the pastor, gave the Memorial address at Chester, which was very much appreciated by all, and was published by the special request of the G. A. R. of Chester.

Manchester, First Church.—On Children's Day, the pastor, Rev. C. H. Farnsworth, bap-

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On account of illness of occupants, "The Best Farm on White River," Vermont, is offered for sale. Great grass and crop farm because soil is a clay loam and retains fertilizers. Keeps twenty-five cows besides other stock. Creamery in village one mile distant. This farm assures a steady and sure income. Large 14 room house, once a tavern stand, with pure and never-failing spring water. Location attractive and fine place for summer boarders. Cars, school and church near. Farm, stock and tools worth \$5,000, but must be sold soon. Part of purchase can remain on mortgage or good security, or will exchange for unencumbered city property. Owner will fully explain and show property to any one who is really looking for a farm for personal occupancy and use, but "farm agents and solicitors" are not wanted. Those desirous of securing a farm may address "B," care ZION'S HERALD, 36 Bromfield St., Boston.

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There is scarcely any condition of ill-health that is not benefited by the occasional use of a R.I.P.A.N.S. Tablet. For sale by Druggists. The Five-Cent packet is enough for an ordinary occasion. The family bottle, 60 cents, contains a supply for a year.

tized 4 children and received into the church 9 by letter and 6 into full connection from probation.

St. Paul's Church, Manchester, had a great day for the children, and the pastor, Rev. Dr. S. McLaughlin, baptized 5 children.

Grasmere. — Rev. J. H. Trow and family were royally received by this people, and good congregations attend the means of grace. The pastor and family were tendered a reception and donation, and the people express their delight with the new occupants of the parsonage. Children's Day was observed with a sermon by the pastor, and an excellent concert in the evening. Martha Stevens, who has recently gone to her reward, will be greatly missed by this people. She was a great worker.

Goffstown. — The new minister's folks were given a fine reception, and have found many warm hearts. Two were recently received by letter. The pastor, Rev. J. H. Trow, preached the Memorial sermon, to the delight of all the people. Children's Day was fittingly observed. The year opens with promise. C.

Dover District

Sanbornville. — An excellent supper was served by the ladies of the society, Wednesday evening, June 4. This church, as many others, owes much to her efficient corps of faithful women, who with helping hand are always ready to do their part. Devotion to the Master shows itself, not only in the prayer-meeting, but in building up the material interests of His church. The quarterly conference was well attended, and indicated a mutual desire to push forward the work of God. The new minister, Rev. G. L. Lowell, is pleased with the situation. The grounds of the church have been greatly improved by the setting out of shade trees.

Haverhill, First Church. — Thursday evening, June 5, at an early hour, forty met for general class. The meeting was in charge of John D. Lacy, who knows the Lord and understands the spiritual wants of the people. Pastor and presiding elder found the meeting to be an excellent preparation for the quarterly conference which followed. No church can fall into decay that maintains a spiritual class. The promise never fails that "they who wait on the Lord shall renew their strength." The churches of the city are planning a campaign for souls in the early autumn. The old First Church will do her part, and in the meantime will not be idle. The Conference Minutes say \$61 missionary funds for this church. It should read for the Third Church instead.

West Hampstead. — Children's Day was a delightful occasion. The church was very tastefully decorated with flowers, and a large audience was present. In the evening a concert was held, which was greatly enjoyed. Two members have been added to the church. The pastor's wife, Mrs. Fogg, whose strength has been overtaxed in caring for the sick, is taking a much-needed rest in East Candler.

Sandown. — The wife of Rev. C. H. Smith has been ill for a few days, but is now better. Mrs. W. P. Odell and mother, of New York city, are at their country home for the summer. The presiding elder greatly enjoyed their hospitality, June 8. Dr. Odell gave the Memorial address on Decoration Day at his old home in Lakeport. The church was crowded. Dr. Odell will preach at the Hedding camp-meeting the last week in August. There are signs of reviving spiritual interest at Sandown. Recently one young man took a decided stand for the Lord, and three young men testified for the Master. The pastor, Rev. L. N. Fogg, is greatly encouraged. May showers of blessing drop upon this portion of the vineyard! Ours is the only church in town, and should be filled. If prayer and faithful work can accomplish this, it will be realized.

Greenland. — Rev. E. R. Perkins received a most cordial reception, and the work of the year begins well. Received a letter recently from Mrs. Perkins, saying that her husband was ill and might not be able to preach for two or three Sabbaths. Dr. Robie, of the Congregational Church, is always ready to help a brother; so the work will not suffer.

Dover. — Six members from probation and 2 by letter were received into St. John's Church at the last communion. Two of these were from the French Mission. Four candidates were baptized. The pastor, Rev. E. S. Tasker, was recently called to officiate at three funerals in one

afternoon. The Ladies' Circle, June 4, gave a supper and entertainment netting \$30. "The Rivals" gave a first-class concert in the church, June 11.

East Wolfboro. — Rev. Dana Cotton is pastor of this parish, and also ministers to the people at North Wakefield. He believes in God and his people believe in him. A more faithful minister of the Word cannot be found. A living epistle is a sermon every day of the week. An interesting Sabbath-school has been organized in a school-house in a district some two miles away. The Epworth League of Dover has presented them with an organ which is greatly appreciated.

Hedding. — The District Preachers' Meeting was held at the camp-ground, June 11. The attendance was not large, but the program was attractive and greatly enjoyed. A paper on "Whittier" was read by Rev. C. W. Dockrill, followed by remarks from those who personally knew the poet. Rev. E. N. Jarrett gave a paper on "Jesus as Pastor." "The Holy Spirit the Potent Factor of Spiritual Power," was the theme presented by Rev. G. L. Lowell. "The Heart of the Christian Life" was analyzed by Rev. A. B. Rowell. All the papers, carefully prepared, were suggestive and helpful. The discussions which followed were thoughtful, appreciative and inspiring. New England's poet, near to Nature's heart, the heart of God, full of sympathy and love, was a most congenial theme. Purity of thought and expression, with soul convictions, harmonized beautifully with nature's surroundings. "Jesus as Pastor" suggested the wonderful love of God in seeking the lost, and presented the highest ideal for faithful work to the Gospel minister. The work of the Spirit in molding life and transforming the

world for God moved all hearts with strong desire to possess the power. Prof. Harriette J. Cooke, from the Medical Mission, Boston, gave a most interesting account of the work that is being done to bring the Christ-life in touch with fallen humanity. Such work brightens earth and enriches heaven.

Hedding. — The annual camp-meeting will be held August 25-30. Bishop Mallalieu and Dr. E. M. Taylor will be present and preach. May pastors and churches plan to be present for the entire week!

The Holiness camp-meeting at Hedding will open July 28 and close Aug. 8. Rev. C. J. Fowler, president of the National Holiness Association, will direct this meeting. Rev. Messrs. Cole, Thatcher, Reynolds (E. E.), Adams, Woods and others, will be helpers. There will be the usual reduction in fare. EMERSON.

MAINE CONFERENCE

Lewiston District

Epworth League Convention. — In reporting the Lewiston District Convention last year, speaking of the newly-elected officers, I said: "Look out for a great convention next year." With Rev. D. B. Holt as president, and Rev. R. A. Rich as secretary, that was a safe prophecy. A glance at the program will show that it is a remarkable one. I doubt if another such a feast of good things will be provided at any convention within the bounds of our Conference this year. So far as I know, it is the only League convention in the State that is to be honored with the presence and services of one of our Bishops. Not only is Bishop Mallalieu to be with us, but also Dr. E. M. Taylor,



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We have completed some Toilettes from new designs, and they are full of beauty. They are finished as carefully as a \$100 Dressing Cabinet. The pattern here shown is offered in four woods — white oak, bird's-eye maple, curly birch, and mahogany.

A 24x30 French plate mirror on supports attached by a Tillson fastener. Chiffoniere to match, if desired.

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is disconnected in front at the waistline, and has elastic gores at each side, so it cannot break at the waist. Suitable for any day and all the day. Good to work in, walk in, or rest in. It is shapely, comfortable and durable, and as it cannot break at the waist, it is the Cheapest Corset a Lady can buy.

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ne of the ablest and most eloquent members of the New England Conference, formerly president of the First General Conference District League, and now the leader in the great Open Door Emergency movement in behalf of missions, in New England. Then the best of our home talent has been drafted for service. If the pastor and officers of the local chapters will feel half the interest that the executive committee has manifested, it will be a great convention and mark an epoch in our work with and for the young people on the whole district. Once more let me exhort you to rally to our ship-building city! The date is July 16 and 17. A. S. L.

Augusta District

New Sharon and Mercer.—Rev. J. R. Remick, transferred from East Maine at its last session, is the pastor on this large charge, which includes Farmington Falls. The field is so extensive as to demand all of a pastor's time. We hope that it may be lessened soon, so that a preacher will be able to stay long enough in a place at a time to make some impression for good. We are glad to say that Mr. Remick is getting hold of the people all over the charge, and winning his way into hearts and homes. His family, who are at Kent's Hill, will be in the parsonage as soon as the smallpox scare at New Sharon is over. There is one case, and the people are using every precaution that it spread no more. The pastor and people are united in the effort to build up Zion on this charge, and the prospect is good for an advance in every way.

Industry and Starks.—Rev. C. O. Perry is having a good time, and the people all over the charge are regretting the prospective separation the coming fall. He is planning to leave the work the first of September to attend school at Kent's Hill. Here will be a comfortable opening for a young man with a small family, or no family at all. This is Mr. Perry's second year, and in this short stay he has won hosts of friends. At Starks several converts are in readiness for baptism. The good people at Industry raised Mr. Perry's claim \$50 without being asked to do it. He is worthy of this generous act. This is a small country charge, but noble-hearted people dwell among these hills and in the valleys. We are glad that he should have the benefit of the school, but truly sorry to have him quit the work which he is doing so acceptably.

Strong and Freeman are in possession of Rev. Thomas Whiteside, and the people are delighted to have him possess the land. Mr. Whiteside is reaching the people by his able sermons and family visitation. His pastoral work is a pleasure to him, and a great help to the people. The signs of the times point to a good year.

Phillips.—Rev. J. R. Ford is winning his way. Several unpleasant things exist here, but the pastor is meeting and overcoming obstacles by his kind way of dealing with people. The congregations are large, the Sunday-school growing, the religious interest increasing. The people are taking on new courage, and the finances are showing well. We look for a good year.

Wayne and North Leeds.—Rev. F. H. Billington and family are comfortably settled in the parsonage, which has been greatly improved by paint and paper, so that one who knew it before would hardly recognize it inside. Mr. Billington is already in the hearts of the people, and all things point to good results this year. His salary is paid to date, and his moving expenses were paid before he was fairly in the parsonage. It would be a religious act, as well as disciplinary, for every church to pay the moving expenses of the pastor, and pay at once. We expect to be able to report good things from this pastor during the present year. The people are taking on courage, and are very hopeful. C. A. S.

VERMONT CONFERENCE

St. Albans District

St. Albans District Preachers' Meeting was held at Grand Isle, June 17 and 18. Grand Isle is one of the townships into which the island of South Hero, in Lake Champlain, is divided. Unless one has taken a trip among the islands of Lake Champlain, he cannot easily imagine the charm of the scenery. It would be difficult to find a more restful or delightful spot for a vacation than here. This island is some fourteen miles in extreme length and four in width.

It contains a population of a little more than 1,400. Three denominations have regular services, the Methodists and Congregationalists each having two churches, and the Roman Catholics one. Nearly one-half of the population is Roman Catholic. These islands produce large quantities of fruit.

Tuesday evening, Presiding Elder Nutter led in a very interesting and helpful study of I Cor. 13. This was followed by a love feast. Wednesday was an ideal day. It was easy amidst such surroundings to look through nature up to nature's God. After a devotional service led by Rev. J. T. Baxendale, and attending to some necessary business, the literary program was taken up. The following papers were presented: "Review of Jesus Christ and the Social Question," William Shaw; "The Pastor and Church Music," P. A. Smith; "The Pastor's Pocket Register," M. S. Eddy, read by J. T. Baxendale; "The Authority of the Preacher," S. Donaldson; and "The Sunday Evening Service," A. C. Dennett. Each paper was carefully prepared and well received. At the noon hour all were invited to the vestry of the Congregational church across the street, where a bountiful dinner was served and a pleasant social hour spent. The two churches work together in great harmony.

In the afternoon the 100th anniversary of the introduction of Methodism into these islands was fittingly observed. Rev. William Anson was appointed to this work in June, 1802, and reached this island, July 3. He knew no Methodist when he came, but at the end of the year he had enrolled 102 members. Samuel Phelps, who has been for fifty-four years recording steward at South Hero, and never off the island more than three weeks in his life, presided. These topics were discussed: "Review of Methodism in America," W. H. Atkinson; "Methodism in Grand Isle County," F. M. Barnes; "Methodism and Church Extension" and "Methodism and Song," C. S. Nutter; "Methodism and Temperance," W. S. Smithers; "The Future of Methodism in Grand Isle County," C. W. Ross. The chairman made some interesting reminiscent remarks. In the evening, Rev. S. Donaldson preached a very thoughtful and inspiring sermon from John 10: 10: "I am come that they might have life," etc. The choir furnished excellent music. The services were well attended. RUBLIW.

N. E. SOUTHERN CONFERENCE

New Bedford District

South Yarmouth.—Children's Day was observed with marked success. The pastor, Rev. A. J. Jolly, preached a sermon on Education at the morning service, and the regular Children's Day program was used by the Sunday-school. Ten dollars were collected for East Greenwich Academy, and a like sum for the Children's Fund. This church will celebrate its fiftieth anniversary, Sept. 3. If this announcement should meet the eye of any former pastor who is not now a member of the New England Southern Conference, he is requested to communicate with the present pastor.

West Dennis and North Harwich.—Rev. James Tregaskis, Conference evangelist, has been assisting the pastor, Rev. C. W. Ruoff, in conducting religious services. Good results are manifest, especially at North Harwich.

Wareham and East Wareham.—The pastor, Rev. G. W. Elmer, was so ill a few weeks ago as to be unable to occupy his pulpit for one Sunday. At a special meeting of the Epworth League at East Wareham, on June 4, an interesting address was made by Rev. E. J. Ayres, of Fall River. The reports for the past year show that this League has been very active and done much good work.

Marion.—On Children's Day the pastor, Rev. W. G. Smith, preached an interesting and instructive sermon to the children, illustrating it very effectively with a watch and with black-board drawings. The pastor is giving a series of five-minute talks in the Sunday-school on the books of the Bible. Bishop Hurst and his daughter, Miss Helen Hurst, are in Marion for the summer. IRVING.

Brockton and Vicinity

Brockton, Franklin.—The church is prospering, with Rev. A. W. C. Anderson as leader. The congregations and Sunday-schools are on the increase.

Cochesett.—The pastor, Rev. W. B. Heath, and his noble wife are looking after the interests of

this church and congregation. On May 21, Mr. and Mrs. Heath left a well-laden May-basket, containing things useful for housekeeping and also a sum of money contributed by the good people of this charge, at the home of Rev. O. A. Farley, one of our superannuated ministers, which was highly appreciated by Mr. and Mrs. Farley. The superannuate is fortunate who has such a man as Rev. W. B. Heath for his pastor.

Brockton, Central.—In 1860, when Rev. J. H. James was pastor of the old church, he sent the first invitation that was ever extended to the Fletcher Webster Post to attend divine service at the Methodist church the Sunday before Memorial Day. Since that time a service has been held in some one of the Brockton churches. This year the G. A. R., the W. R. C., the Spanish Veterans, and Sons of Veterans, attended service in this church. The pastor, Rev. J. S. Wadsworth, preached a practical and inspiring sermon from Exodus 12: 14: "And this day shall be to you a memorial;" his theme being, "The Moral Influence of a Soldier's Memorial." The large church was packed.

Campello.—Rev. E. E. Ellis is at work with the same earnest spirit that has characterized him in his previous charges. At a recent date twenty-one young people participated in an entertainment under the auspices of the Woman's Home Missionary Society. A short address was given by the pastor. The proceeds are to be devoted to home missionary work. At the dedication of the New Wales Home for Aged Women prayer was offered by Rev. S. E. Ellis. P.

NEW ENGLAND CONFERENCE

Boston District

Jamaica Plain, First Church.—An Odd Fellows memorial service was held in this church, June 15. Daniel Hersey Lodge, No. 200, was present to listen to an eloquent sermon by the pastor, Rev. W. A. Thurston. An elaborate program was prepared for the occasion. On June 3, about eighty members of the church and congregation called upon the pastor and his family, giving them a complete surprise. The callers brought their own collation, and bestowed upon Mrs. Thurston a beautiful present. There has been a greatly increased attendance upon the Friday evening prayer-meeting. All departments of the church are actively at work.

Boston, German Church.—The German Methodist Episcopal Church, corner of Atherton and Amory Streets, Jamaica Plain, began, on Sunday morning, the celebration of the fiftieth anniversary of the only German Methodist Episcopal Church in Boston. This anniversary consists of services that will continue until Thursday night. Among those who will participate are the former pastors of the church, the presiding elder, Rev. F. H. Rey, and the popular pastor, Rev. Jacob Suter. The present church building, one of the prettiest and neatest in Jamaica Plain, was dedicated in January, 1901. There are no members living of those who founded the church, and the oldest members are Mrs. Margarette Balta and William Hetuel, who joined the church in 1857.

West Roxbury.—This church will unite with the South Congregational Church for the summer, services being held half the time in each church. Both the church and parsonage are being newly painted and otherwise greatly improved. The first quarterly conference showed its appreciation of the return of the pastor, Rev. J. F. Chase, for another year in a most substantial way.

Winthrop St., Boston.—On Sunday morning, June 22, Rev. H. W. Ewing, D. D., preached a noteworthy sermon on the "Loneliness of Jesus." The sermon was given "by special request." Dr. Ewing is cultivating all departments of the church with signal fidelity and success.

Cambridge District

Central Church, Lowell.—Sunday, June 15, was a day of rejoicing for this church. Bishop Mallalieu was present, and with his strong, evangelistic, and soul-stirring preaching profoundly impressed the people; then, with rare skill and great courage, he directed the effort to raise the entire indebtedness of \$7,500, which so greatly burdens the church. The audience responded generously and with great unanimity, and \$5,000 were pledged. To those who know

the history of this church during the past five years, this result seems almost miraculous. The members are full of courage and having made great sacrifices themselves, will appeal to their friends to help them until the whole debt is paid. Several churches have been assigned the pastor, Rev. Geo. H. Clarke, for Church Aid collections, and he hopes for a generous response from all of them. The future of this church is brightening. New scholars are enrolled in the Sunday-school nearly every Sunday, and the out-of-door services at 6.30 on Sunday evening are beginning to bear fruit. The French Mission work is increasing in interest. With the payment of the debt there will doubtless come salvation and prosperity. Bishop Mallieu will have a warm place in the hearts of Central Church.

Waltham.—Rev. W. N. Richardson, of Waltham, is available as a supply where he may be needed.

First Church, Somerville.—Last Sunday morning was observed as Old People's Day at this church, the pastor preaching a special sermon upon "A Beautiful Old Age." Rev. Daniel Richards assisted, offering a prayer for the aged that in fitness of phrasing and in the manner of outpouring to God made a deep and abiding impression upon all who heard it. James Piper, long an official member, collector of pew rents and one of the most loyal and faithful helpers in all church work, goes this week to St. Louis to make a new home. His departure is greatly regretted by the entire church. An employee in the Mexican Railroad office in Boston, which is to be removed to St. Louis, he is induced to make the change by the offer of a better position with a substantial advance in salary.

Newtonville.—Rev. William J. Thompson preached to the class of 1902 of the Newton High School, at the Methodist Episcopal Church, June 22. One hundred and more members of the class were in attendance, and Pastor Thompson preached a most effective sermon on "Conscience." The special program arranged for the service showed fine taste; it contained the names of the 140 graduates, the words of the hymns to be sung, the names of the members of the committee on education, together with the names of the colleges from which they graduated, and also a topical outline of the sermon. The entire affair was most gratifying.

Lynn District

Centre Church, Malden.—During the absence of the pastor, the pulpit of this church will be supplied as follows: July 6, Rev. E. R. Thorndike, D. D.; July 13, to and including Aug. 3, Rev. F. H. Knight, D. D.; Aug. 10, 17, 24, Rev. J. H. Miller; Aug. 31, Rev. F. C. Lockwood; Sept. 7, 14, 21, Rev. W. W. Foster, D. D.; Sept. 28, Rev. E. S. Best. Mr. Best will have charge of all social meetings of the church during the pastor's absence.

Malden, Maplewood Church.—The pastor, Rev. F. H. Morgan, on Sunday, June 1, received 12 into full membership from probation and 4 by letter, and baptized 3. The church is having great prosperity. W.

Springfield District

Laurel Park Camp-meeting.—The presiding elder, Dr. J. O. Knowles, has sent out a circular letter to the brethren of the district, announcing the annual camp-meeting, to be held Aug. 18 to 24 inclusive, and exhorting them to inaugurate in all the churches a general movement in its interests. The grove was never more beautiful than it is this year, the expenses of entertainment are moderate, and the preaching, being largely that of the brethren of this district, is first-class. This feast of tabernacles ought to be a veritable pentecost to all our churches. Let the people assemble and kindle the altar fires anew upon this hallowed spot! Dr. Knowles and his family intend to spend the months of July and August at the Park, whence

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Pipe Organ in First M. E. Church, Bangor, Me. Will be sold at a great sacrifice. Dimensions: 17 ft. high; 12 ft. front; 7 ft. deep. Can be removed at once. Address,

Rev. R. E. Smith,
160 Essex St., Bangor, Me.

he will go out to hold quarterly conferences and attend to the general work of the district.

Blandford.—Children's Day was observed with large audiences both morning and evening. The pastor, Rev. H. H. Weyant, christened seven babies at the morning service.

Williamsburg.—The Ladies' Aid Society organized by the pastor, Rev. W. D. Hull, is proving to be an invaluable factor in the life of the church. Beside other valuable service they were able to raise \$100 last year towards the expenses of the church. The work is progressing, and the pastor and his wife are highly esteemed by the town's-people as well as by the society.

Holyoke Highlands.—On Wednesday evening, June 18, the Highlands chapter of the Epworth League gave a reception to the Chicopee Centre League as a return of the courtesy of the latter League. The South Hadley Falls chapter was also invited, but they were not able to attend. A social evening was enjoyed, light refreshments were served, and delightful acquaintances were formed and ripened.

Feeding Hills.—Rev. and Mrs. Watson E. Knox have been most cordially received by the people of this charge, who are enthusiastic in their praises of Mr. Knox's preaching and of the sympathetic and helpful service of Mrs. Knox. The people are glad to have the parsonage occupied again, and especially by persons whose Christian ministries are of such a rare quality. As an expression of appreciation the salary has been considerably increased.

Chester.—The work of this charge is steadily advancing. Rev. and Mrs. George H. Rogers are applying themselves diligently to the work in hand, and are receiving the co-operation of the people. Splendid results may be confidently expected if earnest gospel preaching and fidelity to the work count for anything.

Southampton.—Rev. and Mrs. T. J. Judge have entered enthusiastically upon the work of this charge, and they are supported in their labors by a devoted people. The congregations would be gratifying to many pastors in larger towns. This is one of those places where the people believe in attending church, and do not count a ride of three or four miles twice a day as a serious barrier to public worship.

Florence.—A cordial welcome awaited Rev. and Mrs. H. G. Buckingham when they came to this city, for their praises had gone before them. They found the work to be in good condition. Some forms of church work which Mr. Buckingham had resolved to institute he found already inaugurated, e. g., a monthly missionary meeting held Sunday evening under the joint auspices of the Epworth League and Sunday-school. If more of such meetings were held, the missionary cause would receive more generous support. First illumination, then evangelization.

Bernardston and Gill.—Rev. and Mrs. W. H. Adams and their daughter are applying themselves diligently to the work of this double charge. They have been cordially received and are heartily appreciated. The rewards of painstaking care of details added to those of earnest Gospel preaching are sure to attend their ministry.

East Longmeadow.—Being desired for the third year, Rev. W. T. Miller was returned to this charge and is doing faithful service as ever. The extension of the line of electric from Springfield to this part of the town will facilitate travel between the two places and contribute to the attractiveness of the charge.

Orange.—Children's Day was observed at this church with appropriate exercises. The pastor, Rev. James Sutherland, gave a helpful address to the children. The music was furnished by a chorus of young ladies, with Miss Clara Davis as soloist. In the evening the children of the Sunday-school gave a concert. The church was beautifully decorated with cut flowers, ferns and laurel. On June 15, by invitation, the pastor preached the baccalaureate sermon to the graduating class of the high school, 96 members of the school being in attendance. The church was crowded, and the sermon received high commendation.

Enfield.—The people have given Rev. and Mrs. W. T. Hale a cordial welcome for the third time. The congregations are good and the work is well sustained. This bids fair to be the best year of the present pastorate. Conversions and accessions to the church may be confidently expected. F. M. E.

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CHURCH REGISTER

HERALD CALENDAR

Bucksport Dist. Min. Amos, Eastern Div., at Machias,	June 31-July 2
First Gen. Conf. Dist. Ep. League Convention at Grace Church, Worcester,	July 10-13
Lewiston Dist. Ep. League Convention at Wesley Church, Bath,	July 16-17
Holiness Camp-meeting, Hedding, N. H.,	July 28-Aug. 3
Yarmouth Camp-meeting,	July 31-Aug. 11
Sunday-school Day, Yarmouth Camp-ground,	July 30
Richmond (Me.) Camp-meeting,	Aug. 8-18
Weirs Camp-meeting,	Aug. 18-23
Laurel Park Camp-meeting,	Aug. 18-25
Willimantic Camp-meeting,	Aug. 18-25
Sterling Ep. League Assembly,	Aug. 20-23
Sterling Camp-meeting,	Aug. 25-29
Ithiel Falls Camp-meeting, Johnson, Vt.,	Aug. 22-31
Martha's Vineyard Camp-meeting,	Aug. 24-31
North Anson Camp-meeting,	Aug. 25-31
Lewiston Dist. Camp-meeting, Empire Grove, East Poland,	Aug. 25-Sept. 1
Groveton Camp-meeting,	Sept. 1-5

OLD HOME WEEK

At Bromfield St. Church, Oct. 26, 27. The pastor has an important communication for all former members. Please send your address at once to

Rev. JOHN GALBRAITH,
33 Wenonah St., Roxbury, Mass.

N. E. SUNDAY-SCHOOL ASSEMBLY.—The New England Sunday school Assembly will hold a reunion at the Assembly grounds, Montwait, South Framingham, July 4, 5 and 6. This will take the place of the regular Chautauqua Assembly.

Marriages

MORSE—SPINNEY.—In Milford, Me., May 17, by Rev. W. H. Dunnack, Ernest Morse and Viola Spinney, both of Milford.

WEBSTER—YOUNG.—In Thomaston, Me., May 30, by Rev. W. H. Dunnack, Charles Webster, of Rockland, and Katie M. Young, of Thomaston.

MCINTOSH—ODELL.—In Old Town, Me., June 17, by Rev. W. H. Dunnack, Murdoch A. McIntosh and Belle A. Odell, both of Old Town.

EVERY—MADDEN.—In Milford, Me., June 18, by Rev. W. H. Dunnack, William L. Avery and Martha P. Madden, both of Milford.

ATKINS—MARCH.—In Waltham, June 16, by Rev. W. N. Richardson, Herbert Atkins, of Cambridge, and Lucy March, of Waltham.

TANKARD—NODDIN.—At Gorham, N. H., June 10, by Rev. E. W. Kennison, Edward Tankard and Carrie C. Noddin, both of Berlin, N. H.

WALKER—HAMMOND.—At Gorham, N. H., June 18, by Rev. E. W. Kennison, John M. Walker and Susie A. Hammond, both of Gorham.

CORRECTION.—In the Minutes just at hand I find that Merrimacport has a blank in the Preachers' Aid column, whereas \$10 was reported, and \$10 is credited on my envelope. C. W. DOCKRILL.

SPECIAL ANNOUNCEMENT.—To all clergymen and others who may desire the service of a cornet in church, mission, open air or evangelical work under their direction, it will be an advantage to address Miss Agnes A. Ashman, Room 13, Wesleyan Building, 36 Bromfield St., Boston. For nine years past Miss Ashman, in company with other members of the family, has played and sung, one Sunday in each month, in the chapel of the State Prison at Charlestown, to the great pleasure and profit of its large congregation and those who have had charge of its services. Her work there warrants strong commendation, assurance of satisfaction to such as may secure her services, which have always, in all departments of her work been truly sympathetic and intelligent.

J. W. F. BARNES,
Chaplain Mass. State Prison.

A CHANCE TO MAKE MONEY

I have berries, grapes and peaches a year old, fresh as when picked. I used the California Cold Process. Do not heat or seal the fruit, just put it up cold, keeps perfectly fresh, and costs almost nothing; can put up a bushel in ten minutes. Last year I sold directions to over 120 families in one week; any one will pay a dollar for directions when they see the beautiful samples of fruit. As there are many people poor like myself, I consider it my duty to give my experience to such, and feel confident any one can make one or two hundred dollars round home in a few days. I will mail sample of fruit and full directions to any of your readers for nineteen (19) two-cent stamps, which is only the actual cost of the samples, postage, etc. FRANK CIS CASEY, St. Louis, Mo.

OBITUARIES

From the eternal shadow rounding
All our sun and starlight here,
Voices of our lost ones sounding,
Bid us be of heart and cheer,—
Through the silence, down the spaces, falling
on the inward ear.

Know we not our dead are looking
Downward with a sad surprise,
All our strife of words rebuking
With their mild and loving eyes?
Shall we grieve the holy angels? Shall we
cloud their blessed skies?

—John Greenleaf Whittier.

Barhydt.— Benjamin Franklin Barhydt was born, Nov. 20, 1831, and passed to the better life, May 28, 1902, in the 71st year of his age.

Mr. Barhydt was born in Schenectady, N. Y., his parents, Cornelius L. and Alma Barhydt, being devout Methodists, and among the original founders of the denomination in his native city. He was converted in 1864, at thirty-three years of age, on the occasion of the death of his second child and only daughter. He came to Worcester thirty-two years ago, and has been connected with the church here since, first as a member of the old Park Street Church, and then of Trinity. Sept. 21, 1858, he married Martha Hill. Mrs. Barhydt and two sons survive the husband and father. There are left, also, three sisters and an older brother.

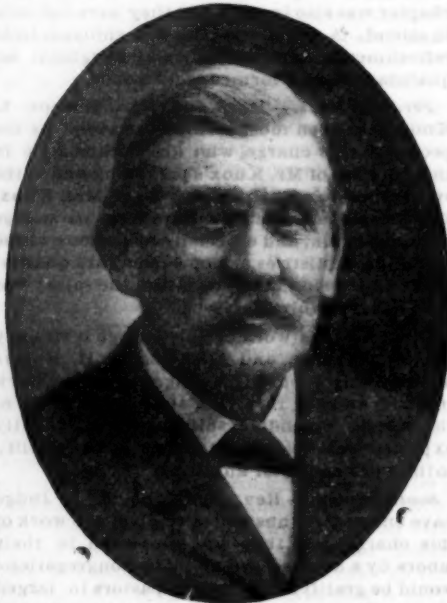
Mr. Barhydt had a thorough conversion, and from the beginning of his Christian experience he manifested exceptional qualities of heart and life. He will never be forgotten in Worcester. For years he followed an outdoor life, driving a team and selling biscuits, the outdoor life being required by his delicate physical condition. As he went through the city selling his goods he carried everywhere the joy of his Christian experience and bore his constant testimony for Christ. His happy Christian disposition exhibited itself on all occasions, in all places, and in many ways. Often he whistled his experience in some Christian song, so that he was everywhere known as "Whistling Ben." In his earlier experience he not infrequently gave vent to his religious emotions in a genuine Methodist shout. In his later life he was often heard to say his joy was "boded down to peace." He has left to his friends certain expressions of Christian experience and consecration that will ever remain with them. One is: "I am saved all the way from the tip ends of my hair down to the ends of my toes." Another is: "I am the Lord's, to know and to do and to suffer His will." He was in the constant habit of asking all with whom he came in contact: "Are you loving Jesus?" Sometimes he would vary the question by asking, with evident great pleasure: "Isn't it nice to love Jesus?" If one said in Christian testimony that the Lord had done good things for him, Brother Ben (for so he was familiarly known to all of us) would exclaim: "Just like Him!" When he found no chance to witness for Christ by word of mouth, he would do it by the up-pointing finger. This he was often seen to do when too far away for his voice to be heard. By this form of witnessing he once won a backslider back to the Christian life. On all occasions when he met the man, who sought in every possible way to avoid him, up would go the faithful index, until the backslider could stand it no longer and returned to his lost faith.

Everybody believed in him. A merchant said to the writer after his death: "I never kept any account of what Brother Barhydt put in my store. When the bill came, I paid it." Everybody loved him. A man of wealth, and a critic of about everything and every one, was heard to say: "There is nothing to criticize in that man." At his funeral all classes and conditions of people were present, and few were the eyes that were not full of tears. Very many people outside the church and everybody in the church feel that they have lost a beloved friend and brother. A Jewess, a friend of the family, who was at the funeral, said: "We shall all be bet-

ter for Mr. Barhydt's life." Another, not a Christian, said: "I was never at such a funeral. I shall be a better woman for it."

Mr. Barhydt would have completed the thirtieth anniversary of his class-leadership in Trinity Church next March. As a class-leader he has been most faithful and successful. In the earlier years of his work in this department of church life, he had very large classes, and in the last three years his class has assumed somewhat original proportions, he having forty or more frequently in attendance. He had many young people in his class, to whom he was greatly devoted, and they loved him as a father. For years he had also been the successful leader of a Sunday morning prayer-meeting.

For months he seemed to know his departure was drawing nigh. To this he many times made direct and indirect joyous references. On his sick bed he said to his pastor: "If you want



BENJAMIN FRANKLIN BARHYDT

to keep me, you must pull hard; they are pulling hard on the other side."

His funeral services were held in his church on Saturday afternoon May 31, and the occasion was a benediction to the large audience that came to pay their tribute of respect and love to this humble and earnest servant of the Lord Jesus. There were present the young and the old, the rich and the poor, and all felt equally that they had lost a friend. The pastor of the church spoke his own words of love and appreciation, and the presiding elder, Dr. W. T. Perrin, emphasized the sterling worth and Christian character of the man. Never have I attended a funeral service that seemed fuller of the Holy Ghost, or that seemed more like a time of revival. This was in keeping with the life and spirit of the man. Never was he happier than when souls were being born into the kingdom.

Worcester has many noble citizens, but it has had only one Ben. Barhydt, and it is not likely to have another like him. Trinity Church has many men of piety and strength, but for strength and fervor of spiritual life Mr. Barhydt does not leave his equal. This is the generous tribute of all alike. The writer of these words feels that he has lost a friend as well as brother, and never has he felt the loss of a brother in the church that seemed so much like the loss of a member of his own family as in this death.

This is a brief tribute to a man of God whose goodness could only be told in a volume. Without money, not a scholar in any sense, he was a builder of good things, and his memory will long live in the hearts of hundreds, and even thousands, whose lives he has helped to make holy and happy.

GEO. W. KING.

Pinkham.— Captain J. B. Pinkham was born in Harpswell, Me., July 5, 1823, and departed this life, May 23, 1902, aged 78 years, 10 months, and 12 days.

His parents were Elijah and Lydia Pinkham, and he is survived by two brothers—Captain Nathaniel Pinkham, of Cumberland Centre, and Captain Elijah J. Pinkham, of Woodford, Me.—and two sisters—Mrs. Elmina Bartlett, of Phippsburg, and Mrs. Jane Sinnett, of Fal-

mouth, Me. For thirty years Captain Pinkham was master of an East Indiaman, and after a few years on land he again commanded another vessel in the same trade. He spent most of his long life on the sea, and was known as a careful and successful seaman. He accumulated a comfortable competence, and built a very pretty residence overlooking the sea on Harpswell Neck.

On Dec. 19, 1853, he was united in marriage with Miss Hannah Bartlett, of Phippsburg, a woman of fine Christian character and sterling worth. She died, Oct. 20, 1900. Seven children blessed this union, of whom three are living—Captain J. Seymour, Howard C., and Captain Orville S. Pinkham, all of Harpswell.

Captain Pinkham early sought and found Christ, and for nearly fifty years was a consistent member of the Methodist Episcopal Church. He loved his Lord and served the church of his choice with increasing interest as trustee, steward, and Sunday-school superintendent the later years of his life. He was a liberal supporter of the cause and a close friend to his pastor. Up to the very last his thoughts were for the church. The writer visited him frequently during his brief sickness, and found him cheerful, patient and trustful. He entered into rest surrounded by his family and conscious to the last. A prominent citizen, he will be missed by a large host of friends.

Funeral services were conducted by the writer at his residence, Sunday, at 3 P. M., May 25. The house was thronged with relatives and friends. The floral tributes were beautiful and tasteful. The burial was in the family lot near by.

W. B. ELDRIDGE.

Eaton.— Emma Louise (Litchfield) Eaton was born in Boston, Oct. 3, 1808, and died in Fitchburg, Mass., May 15, 1902.

Mrs. Eaton was converted and joined the Tremont Temple Baptist Church in May, 1888, under the pastorate of Rev. Emory J. Haynes. Her membership (as likewise that of her father and sister) was transferred to the Lunenburg (Mass.) Methodist Episcopal Church, July 1, 1894. Her Christian life was full of consecrated zeal, and she became a most valued member. She was particularly gifted in juvenile work, and displayed special ability as the head of the primary department of the Sunday-school. Her devotion to and generosity toward said department was proverbial. She is sadly missed in

HOLD FAST

that which God hath given you. A wholesome stomach, prompt bowels, sound kidneys and active liver are your inheritance. A healthy mucous membrane lining to the head, throat, stomach, intestines and urinary and reproductive organs was provided and must be maintained if health and vigor of body are expected.

You who read the pages of ZION'S HERALD are entitled to receive, free and prepaid, a trial bottle of Vernal Saw Palmetto Berry Wine if you need it and write for it. One small dose a day of this remarkable medicine cures the most stubborn cases of distressing stomach trouble, to stay cured. Constipation is at once relieved and a cure made permanent.

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other departments of church work as well—choir, League, and social means of grace.

She was married to Mr. Charles A. Eaton, June 1, 1897, and proved a most loving wife and efficient home-maker. Mr. Eaton's bereavement is peculiarly distressing. Besides the sorrowing husband, she leaves a father, James A. Litchfield (long a resident of Boston and Somerville), and a sister, Mrs. Loren H. Brown, of Lunenburg.

The Twenty-third Psalm was her last audible prayer and testimony. The writer was assisted at the funeral services by a former pastor, Rev. P. R. Stratton, who married Mr. and Mrs. Eaton in 1897. O. W. SCOTT.

Brewer.—Anna Crasset Keyes, known to hundreds of Wilbraham students as Mrs. Henry Brewer, was born in Woodford, Vt., Sept. 29, 1827, and died in Hartford, Conn., May 23, 1902.

In 1847 she was married to John B. Colt, of Hinsdale, who died eight weeks afterwards. In 1849 she became the wife of Henry Burt Brewer, of Wilbraham, who died in 1879. Mrs. Brewer has lived in the same home constantly for fifty-two years, being absent from it only very rarely and for brief intervals. Her home was beautifully located next to the principal's residence and opposite the school grounds. Doubtless her ample porch has seen more reunions and happy greetings than any other place in that town.

It may be safely said that no one person carried so large and varied a knowledge of Wesleyan Academy and its students, or kept up such an interest in them in after life. She had known the Academy almost from the start. Coming to Wilbraham only a few months after Dr. Miner Raymond, she had been in closest intimacy with all the principals' families for more than fifty years. Her intimacy with the teachers was equally close. Of the great body of students resident there after 1849 a large proportion were known to her, among them many names long illustrious in public life. Her interest in them never ceased, and she carried a perfect fund of information in regard to students, scores of whom had had great changes of career, but not one of whom was lost sight of. She was a living "alumni record" of Wilbraham Academy.

She was in close and constant touch with the interests of town and church. Hers was a practical rather than a prayer-meeting type of Christian life, and no subject which was worthy appealed in vain to her sympathy and purse. As neighbors she and her household approached the very acme of perfection. They had inherited from some source the old "good Samaritan" meaning of that word—sympathy, helpfulness, self-sacrifice, good cheer, an open house. The conduct of our deceased sister said, among her relatives, friends, neighbors and visitors, "I am among you as she that serveth." Those words are not irreverently used, for the kitchen was her palace, the old cook-stove her pulpit. But when she presided at the table or sat chatting on the porch, you felt that she was a queen and worthy to be because of the work which she honored.

She was the loving, assiduous servant of her relatives as long as strength remained to her. Some months ago "the silver cord" was loosed in her case, "the pitcher broken at the fountain;" but ah! the brothers, sisters, nephews, nieces, and particularly the son to whom she was devoted, will always keenly miss her.

She was early converted to Christ and was a very loyal member of her beloved church. She was consistent, though retiring and undemonstrative in her Christian life. "Of such is the kingdom of God."

The "old porch at Brewer's" is forever vacant. No more will college presidents, governors, judges, doctors of divinity, come up the front steps to grasp the dear old hands that have so often fed them. Most of her old neighbors had already "got the start of her" to the heavenly country. But ah! what greetings will there be over yonder, when we who write, or we who read, these words in tears, "shall be forever with the Lord."

BENJAMIN GILL.



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New York Letter

[Continued from Page 813.]

answer your own question. I was born and baptized in the Lutheran Church over in Denmark; I was converted under the preaching of Rev. Ichabod Simmons, of the Methodist Church; for a time I was a deacon in the Congregational Church not far from here; and now I and my family worship with the Episcopal Church. I wish you would tell me what church I do belong to." And that answers the question. Jacob Riis belongs to all of the churches. No one church can hold him. His big, honest Danish heart takes in all of the churches and all of the entire human family. And out of such material from the other side is America made up. Would to God that all of the nation-making material that comes from across the water was as worthy and fit as is this! What a blessed thing for our country it would be! But as I look at some of the material that comes over to be digested by the national stomach, and assimilated into the national system, I shiver as I see the nation writhe as the digestive process goes on.

Rev. Wallace MacMullen was to have been the preacher on the first Monday in June, but the scarlet fever had crept into the juvenile department of his fine parsonage—this scarlet visitor is hard to shut out—and so he thought it would scarcely be a prudent and modest thing to appear in so public a place at so early a day. And so at the shortest sort of notice, Rev. Dr. John G. Oakley, of St. Paul's Church, Tarrytown, stepped in graciously and ably filled the gap. He preached a suggestive and helpful sermon.

But last Monday we had a field day. The speaker of the day was Rev. George L. McNutt, whom I think you have heard in your Boston Preachers' Meeting. He talked about the attitude of the dinner-pail brigade toward the modern church. His address was frank and manly and free from bitterness. He has had a remarkable and valuable experience, and he has made and is making the most of it. His story should be heard by preachers everywhere, and must do them good. The preachers debated the question freely, *pro* and *con*, fore and aft, and the sparks fairly flew all around. On the whole it was a most instructive and profitable meeting. The church of Jesus and the workmen cannot afford to be apart one from the other. We must find the roots of the difficulty and dig them all out. Caste must die in the church of the Lord. "A man's a man for a' that!" It is quite likely that Mr. McNutt will be with us again at an early day in the autumn.

The more I attend this Preachers' Meeting the more I am impressed with the perfect candor and fairness of these preachers. Any good cause can have a fair and unbiased hearing in this arena. And yet in the discussion that is sure to follow it can fully depend upon being handled without gloves. Some preachers who used to work for a living with their hands—before becoming preachers and who talk freely about it on labor discussion days, seem to forget that a very fair proportion of those preachers present were sons of toil before they became parsons. But they don't all talk about it.

A beautiful new church was dedicated by Bishop Goodsell and Presiding Elder Montgomery at Port Chester, N. Y., on Sunday, June 15. It cost almost \$50,000 and is an honor to that generous little society and that faithful, hard-working and level-headed pastor, Rev. William T. Pray.

How could a man fail to win with such a devout name?

The little birds of South Jersey are whispering softly in the treetops that that superb Broadway Church of Camden, N. J., is after that rustling young preacher, Rev. Charles L. Mead, now located at the First Church, Hoboken. Of course that Hoboken church, and, indeed, the Newark Conference generally, would be loth to part with this promising and successful young minister. But as we look at it the mating of Mr. Mead and Broadway, Camden, would be a most fitting match. Let the courtship go on and the wedding day be fixed. And soon the prophets will begin to name the man for Hoboken.

What a rare gift is tact! As the echo of some of the recent debates in our Preachers' Meeting comes to our ears, how readily we note the sense of fitness, or the lack of it, in the many speeches that were uttered in that presence and on all sorts of subjects. Some men always are well balanced and tactful, and when they rise to speak you always feel easy. Then again there are others who seem to utterly lack in discrimination, and always succeed in saying unwise and inappropriate things. You can depend upon them to slop over on any occasion, and especially upon an occasion where wisdom and judgment are urgently called for. You cannot but tremble when they rise to speak upon an important issue in an exciting meeting. How above the price of rubies is a well-balanced head; how rarer than pearls is wise and tactful speech!

THE EPWORTH LEAGUE AT THE WHITE HOUSE

MRS. ANNIE E. SMILEY.

THE Fourth General Conference District Epworth League convention met in Washington, D. C., June 19-23, and one of the promised treats was a reception at the White House. What was the consternation, then, when the morning papers of June 20 announced that the White House was closed to the public on account of repairs which were being made! To our joy, however, the President consented to receive two hundred members of the convention, refusing to receive more on account of the small size of the upstairs committee-room in which the reception took place.

Only two hundred could go, when five times that number wanted to, and the sifting process made us think of the Scripture words: "Many shall be called, but few chosen." A good ministerial brother made a motion that all the speakers at the convention should be included in the number chosen, and that they should march in the front of the procession, just behind the district officers.

From the Metropolitan Church to the White House is a good bit of a walk, but we felt we must be strenuous, so we streamed along in the hot sun, only a few falling out by the way and patronizing the street cars. We were admitted in batches of one hundred, and I was number sixty-seven in the first hundred. We walked on planks through the lower hall, and shavings and sawdust and fallen plaster almost blocked the way as we mounted the stairs to the committee-room. Anxious officials kept eagle eyes upon us, and told us by word and gesture to "move on." The President stood alone, bowing to each one who passed by, and giving each a cordial hand-grasp. When my turn came I said, "Mr. President," and was rewarded by a smile that showed those teeth for which the President is noted, and the words, "Very glad to see

you." We were in the White House exactly six minutes, and I imagine the President was not kept from his lunch more than ten minutes by the whole reception.

As we went down the stairs a preacher's wife remarked: "I should think it was about time to remodel the White House, for many a Methodist parsonage has a better stair rail than this."

It was a remarkable evidence of the kind-heartedness of the President to receive us at all, and the officers of the convention justly pride themselves that it will go down into history that the last delegation received by the President in the old White House was made up of two hundred men and women of the Epworth League of the Methodist Episcopal Church.

Washington, D. C.

A Correction

DEAR DR. PARKHURST: Will you permit me to make a correction in your excellent and generous write-up of our work? In referring to the financial report of Morgan Chapel, mention was not made of the very generous contribution made by the Benevolent Fraternity of Churches (Unitarian). For the coming year this board has voted to give us \$2,500 from their treasury, thus equaling the sum subscribed by the Boston Missionary and Church Extension Society (Methodist).

I think I ought also to acknowledge the debt I owe to the Unitarians for their advice and hearty co-operation in our philanthropic activities. It is a fact that in proportion to their numbers they are the foremost religious denomination in America in social and philanthropic activity.

Again, let me say that in not the slightest particular have our religious views or methods been questioned by the Benevolent Fraternity of Churches. In constructing our new church the "mourners' bench" and "inquiry-rooms" were regarded as essentials and have their prominent place. The delegates from the Fraternity always return to their board the strongest commendation of our intense evangelism.

E. J. HELMS.

Dr. Beet

Those who do not live in a narrow circle of ideas must be distressed and alarmed by the effort which is now being made to expel Dr. Beet from the chair of theology in Richmond College. To persecute Dr. Beet for his departure from conventional notions on a profoundly speculative, metaphysical side-issue when the very existence of Christianity is attacked, is fatally to misinterpret the relative and proportionate importance of opinions. Dr. Beet is one of the most orthodox and influential of living evangelical teachers. It is only too possible that we may have terrible conflicts with deadly foes in the immediate future, and to ostracize such a champion of the faith as Dr. Beet would be an act of supreme ecclesiastical folly.—*Methodist Times*.

Baby's Diary

A unique and handsome publication wherein to record the important events in baby's life has just been issued by Borden's Condensed Milk Co., 71 Hudson St., New York. It is not given away, but is sent on receipt of 10 cents.

What a French Woman Uses

A furniture establishment in this city has brought out a reproduction of the dressing cabinet or "toilette" of the Paris woman of fashion, and it is having a great sale. We believe that many ladies in this city would be glad to own one of these dressing cabinets if they knew of its existence, and for this reason we call attention to the fact of their now being on sale at the Palme Furniture Warerooms on Canal St.